Shri Siddhantha Shikhamani

Parayana text

Written by : Sri Shivayogi Shivacarya

Script : English





Concept & Inspiration By : Sri Kashi Jagadguruji

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श्रीशिवयोगिशिवाचार्यविरचित:

श्रीसिद्धान्तशिखामणि:

श्रीमरितोण्टदार्यकृततत्त्वप्रदीपिकाख्यव्याख्यया सहित:

प्रथम: परिच्छेद:

मङ्गलाचरणानुक्रमप्रसङ्ग:

तत्त्वप्रदीपिका

त्रैलोक्यसम्पदालेख्यसमुल्लेखनभित्तये ।
सच्चिदानन्दरूपाय शिवाय ब्रह्मणे नम: ।।१।।

trailokyasampadālekhyasamullekhanabhittaye |
saccidānandarūpāya śivāya brahmaṇe namaḥ ||1||

Salutations to Śiva, the Brahman, who is the veritable canvas for the portrayal of the picture in the form of the glory of the three worlds (heaven, earth and nether world). (1)

ब्रह्मेति व्यपदेशस्य विषयं यं प्रचक्षते।
वेदान्तिनो जगन्मूलं तं नमामि परं शिवम्।।२।।

brahmeti vyapadeśasya viṣayaṁ yaṁ pracakṣate |
vedāntino jaganmūlaṁ taṁ namāmi paraṁ śivam ||2||

I salute the Supreme Śiva, whom the Upaniṣadic philosophers call as the object of the designation as Brahman and as the source of the world. (2)

यस्योर्मिबुद्बुदाभास: षट्त्रिंशत्तत्त्वसञ्चय:।
निर्मलं शिवनामानं तं वन्दे चिन्महोदधिम्।।३।।

yaśyormibudbudābhāsaḥ ṣatriṁśattattvasañcayaḥ |
nirmalaṁ śivanāmnaṁ taṁ vande cinmahodadhim ||3||

I bow to the great ocean of pure intelligence, which is named as Śiva, the pure one and of which the collection of thirty-six principles has the appearance of the bubbles of its waves. (3)

यद्भासा भासते विश्वं यत्सुखेनानुमोदते ।
नमस्तस्मै गुणातीतविभवाय परात्मने ।।४।।

yadbhāsā bhāsate viśvaṁ yatsukhenānumodate |
namastasmai guṇātītavibhavāya parātmane ||4||

Salutations to him, the Supreme Soul, whose splendour is beyond the reach of three guṇas, by whose shine the world shines and after whose delight the world is delighted. (4)

सदाशिवमुखाशेषतत्त्वोन्मेषविधायिने ।
निष्कलङ्कस्वभावाय नम: शान्ताय शम्भवे।।५।।

sadāśivamukhāśeṣatattvonmeṣavidhāyine |
niṣkalaṅkasvabhāvāya namaḥ śāntāya śambhave ||5||

Salutations to Śambhu, who is peaceful, whose nature is free from all defects and who ordains the evolution of the entire body of principles starting from Sadāśiva. (5)

स्वेच्छाविग्रहयुक्ताय स्वेच्छावर्तनवर्तिने।
स्वेच्छाकृतत्रिलोकाय नम: साम्बाय शम्भवे।।६।।

svecchāvigrahayuktya svecchāvartanavartine |
svecchākrtatrilokāya namaḥ sāmbāya śambhave ||6||

Salutations to Śambhu along with his inherent Śakti (Ambā), who assumes many forms according to his free will, who acts according to his free will and who created the three worlds according to his free will. (6)

यत्र विश्राम्यतीशत्वं स्वाभाविकमनुत्तमम्।
नमस्तस्मै महेशाय महादेवाय शूलिने।।७।।

yatra viṣrāmyatīśatvaṁ svābhāvikamanuttamam |
namastasmai maheśāva mahādevāva śūline | |7| |

Salutations to him, the Mahādeva, who is the great lord, who is the bearer of trident and in whom the natural and unsurpassed overlordship rests. (7)

यामाहु: सर्वलोकानां प्रकृतिं शास्त्रपारगा:।
तां धर्मचारिणीं शम्भो: प्रणमामि परां शिवाम्।।८।।

yāmāhuḥ sarvalokānāṁ prakṛtiṁ śāstrapāragāḥ |
tāṁ dharmacāriṇīṁ śambhoḥ praṇamāmi parāṁ śivām | |8| |

I bow to Parā Śivā (Parā Śakti) whom the experts in the śāstras speak of as the source of all the worlds and who is the co-performer of dharma (consort) of Śiva. (8)

यया महेश्वर: शम्भुर्नामरूपादिसंयुत:।
तस्यै मायास्वरूपायै नम: परमशक्तये।।९।।

yayā maheśvaraḥ śambhurnāmarūpādisaṁyutaḥ |
tasyai māyāsvarūpāyai namaḥ paramaśaktaye | |9| |

Salutations to Paramaśakti (Supreme Śakti) by whom the Maheśvara becomes associated with name and form and who is of the nature of Māyā. (9)

शिवाद्यादिसमुत्पन्नशान्त्यतीतपरोत्तराम् ।
मातरं तां समस्तानां वन्दे शिवकरीं शिवाम्।।१०।।

śivādyādisamutpannaśāntyatītaparottarām |
mātaraṁ tāṁ samastānāṁ vande śivakarīṁ śivām | |10| |

I bow to Śivā who is superior to Śāntyatītottarā kalā, which is among the first born from Paraśiva, who is the mother of all and who confers auspiciousness on all. (10)

इच्छाज्ञानादिरूपेण या शम्भोर्विश्वभाविनी।
वन्दे तां परमानन्दप्रबोधलहरीं शिवाम्।।११।।

icchājñānādirūpeṇa yā śambhorviśvabhāvinī |
vande tāṁ paramānandaprabodhalaharīṁ śivām | |11| |

I salute Śivā, who makes Śambhu to manifest himself as the universe through her forms as Icchāśakti, Jñānaśakti, Kriyāśakti, etc., and who is the rising wave of the Supreme Bliss (Śiva). (11)

अमृतार्थं प्रपन्नानां या सुविद्याप्रदायिनी।
अहर्निशमहं वन्दे तामीशानमनोरमाम्।।१२।।

amṛtārthaṁ prapannānāṁ yā suvidyāpradāyinī |
aharniśamahaṁ vande tāmīśānamanoramām | |12| |

I offer salutations, day in and day out, to the consort (creating delight in the heart) of Śiva, who is the giver of right knowledge to those who resort to her for immortality, i.e., emancipation. (12)

कश्चिदाचारसिद्धानामग्रणी: शिवयोगिनाम्।
शिवयोगीति विख्यात: शिवज्ञानमहोदधि:।।१३।।
शिवभक्तिसुधासिन्धुजृम्भणामलचन्द्रिका।
भारती यस्य विदधे प्राय: कुवलयोत्सवम्।।१४।।

kaścidācārasiddhānāmagraṇīḥ śivayoginām |
śivayogīti vikhyātaḥ śivajñānamahodadhiḥ | |13| |

śivabhaktisudhāsindhujṛmbhaṇāmalacandrikā |
bhāratī yasya vidadhe prāyaḥ kuvalayotsavam | |14| |

There lived one who was well known as Śivayogin, who was the foremost among the Śaiva saints well-versed in religious practices, who was the great ocean of the knowledge of Śiva (13), whose speech which was the pure moonlight that swelled the nectar-ocean in the form of devotion towards Śiva, created a festival of the earth's sphere in the form of the festival of the blue lotuses. (14)

तस्य वंशे समुत्पन्नो मुक्तामणिरिवामल:।
मुद्ददेवाभिधाचार्यो मूर्धन्य: शिवयोगिनाम्।।१५।।
मुद्दानात्सर्वजन्तूनां प्रणतानां प्रबोधत:।
मुद्ददेवेति विख्याता समाख्या यस्य विश्रुता।।१६।।

tasya vaṅśe samutpanno muktmaṇirivmalaḥ |
muddadevābhidhcāryo mūdhanyaḥ Śivayoginām ||15||

muddānāt sarvajantūnām praṇatnām prabodhataḥ |
muddadeveti vikhyātā samākhyā yasya viśrutā ||16||

In his lineage, there arose a preceptor named Muddadeva, who was like a pure pearl, who was pre-eminent among the Śaiva saints (15) and whose designation as Muddadeva was well known because of his giving delight (mut) to all beings and because of his granting enlightenment to those who surrendered themselves to him. (16)

तस्यासीन्नन्दनः शान्तः सिद्धनाथाभिधः शुचिः।
शिवसिद्धान्तनिर्णेता शिवाचार्यः शिवात्मकः।।१७।।
वीरशैवशिखारत्नं विशिष्टाचारसम्पदम्।
शिवज्ञानमहासिन्धुं यं प्रशंसन्ति देशिकाः ।।१८।।
यस्याचार्यकुलाज्जाता सतामाचारमातृका।
शिवभक्तिः स्थिरा यस्मिन् जज्ञे विगतविप्लवा।।१९।।

tasysāsīnnandanaḥ śāntaḥ siddhanāthābhidhaḥ śuciḥ |
śivasiddhāntanirṇetā śivācāryaḥ śivātmakaḥ ||17||

vīraśaivaśikhāratnaṁ viśiṣṭācārasampadam |
śivajñānamahāsindhuṁ yaṁ praśaṁsanti deśikh ||18||

yasyācāryakulājjātā satāmācāramātṛkā |
śivabhaktiḥ sthirā yasmin jajñe vigataviplavā ||19||

There was his 'son' by name Siddhanātha, who was of calm temperament and of pure mind, who was an authority on Śaiva doctrine, who was a Śaiva preceptor, who was of the form of Śiva (17), whom the teachers praised as the crest-jewel of the Vīraśaivas, as the veritable wealth of distinguished religious practices and as the great ocean of the knowledge of Śiva (18), from whose lineage arose the source of religious practices for the noble persons and in whom the firm devotion towards Śiva was born and was rendered free from all confusion. (19)

तस्य वीरशिवाचार्यशिखारत्नस्य नन्दनः।
अभवच्छिवयोगीति सिन्धोरिव सुधाकरः।।२०।।

tasya vīraśivācāryaśikhāratnasya nandanaḥ |
abhavacchivayogīti sindhoriva sudhākaraḥ ||20||

Of him, who was the crest-jewel among the Vīraśaiva teachers, a 'son' called Śivayogin flourished like the moon in the case of the ocean. (20)

चिदानन्दपराकाशशिवानुभवयोगतः ।
शिवयोगीति नामोक्तिर्यस्य याथार्थ्ययोगिनी।।२१।।
शिवागमपरिज्ञानपरिपाकसुगन्धिना ।।
यदीयकीर्तिपुष्पेण वासितं हरितां मुखम्।।२२।।
येन रक्षावती जाता शिवभक्तिः सनातनी।
बुद्धादिप्रतिसिद्धान्तमहाध्वांतांशुमालिना।।२३।।
स महावीरशैवानां धर्ममार्गप्रवर्तकः।
शिवतत्त्वपरिज्ञानचन्द्रिकावृतचन्द्रमाः ।।२४।।

cidānandaparākāśaśivānubhavayogataḥ |
śivayogīti nāmoktiryasya yāthārthyayoginī ||21||

śivāgamaparijñānaparipākasugandhinā |
yadīyakīrtipuṣpena vāsitaṁ haritāṁ mukham ||22||

yena rakṣāvatī jātā śivabhaktiḥ sanātanī |
buddhādipratisiddhāntamahādhvātāṁśumlinā ||23||

sa mahāvīraśaivnāṁ dharmamārgapravartakaḥ |
śivatattvaparijñānacandrikāvṛtacandramāḥ ||24||

He whose name as Śivayogin was true to its meaning due to his trance and experience of Śiva of the nature of Supreme Ether (21), by whose flower of fame, which was fragrant with the ripeness of the knowledge of Śaivāgamas, the ends of quarters have been rendered fragrant (22), by whom the ancient-most devotion to Śiva was endowed with protection as he was the sun to the great darkness in the

form of the opposite schools such as the Bauddha, etc., (23) and who was again called the moon surrounded by the moonlight in the form of knowledge of the principle of Śiva, was the propounder of the path of 'dharma' of the great Vīraśaivas. (24)

आलोक्य शैवतन्त्राणि कामिकाद्यानि सादरम् ।
वातुलान्तानि शैवानि पुराणान्यखिलानि तु ।।२५।।
वेदमार्गाविरोधेन विशिष्टाचारसिद्धये ।
असन्मार्गनिरासाय प्रमोदाय विवेकिनाम् ।।२६।।
सर्वस्वं वीरशैवानां सकलार्थप्रकाशनम् ।
अस्पृष्टमखिलैर्दोषैरादृतं शुद्धमानसैः ।।२७।।
तेष्वागमेषु सर्वेषु पुराणेष्वखिलेषु च ।
पुरा देवेन कथितं देव्यै तन्नन्दनाय च ।।२८।।
तत्सम्प्रदायसिद्धेन रेणुकेन महात्मना ।
गणेश्वरेण कथितमगस्त्याय पुनः क्षितौ ।।२९।।
वीरशैवमहातन्त्रमेकोत्तरशतस्थलम् ।
अनुग्रहाय लोकानामभ्यधात् सुधियां वरः।।३०।।

ālokya śaivatantrāṇi kāmikādyāni sādaram |
vātulāntāni śaivāni purāṇānyakhilāni tu ||25||
vedamārgāvirodhena viśiṣṭācārasiddhaye |
asanmārganirāsāya pramodāya vivekinām ||26||
sarvasvaṁ vīraśaivānāṁ sakalārthaprakāśanam |
aspṛṣṭamakhilairdoṣairādṛtaṁ śuddhamnasaiḥ ||27||
teṣvāgameṣu sarveṣu purāṇeṣvakhileṣu ca |
purā devena kathitaṁ devyaitannandanāya ca ||28||
tatsampradāyasiddhena reṇukena mahātmanā |
gaṇeśvareṇa kathitamagastyāya punaḥ kṣitau ||29||
vīraśaivamahātantramekottaraśatasthalam |
anugrahāya lokānāmabhyadhāt sudhiyṁ varaḥ||30||

Having consulted with reverence the Śaivāgamas starting from Kāmika and ending with Vātula and all the Śaiva Purāṇas (25), in order to accomplish the distinguished religious practices in such a way as to be unopposed to theVedic path, to eradicate false paths, to create delight in the wise persons (26) and to confer favour on all the beings, the best among the learned (i.e., Śivayogiśivācārya) expounded the great Vīraśaiva doctrine of one hundred and one Sthalas (30), which was free from all drawbacks, which was held in esteem by pure-minded persons (27), which was first delivered by Lord Śiva to Goddess Pārvatī and to their son (Ṣaṇmukha) in all those Āgamas and all those Purāṇas (28) and which was once again related on the earth to Agastya by the Lord among the Śivagaṇas (divine devotees of Śiva), Reṇuka the Great, who was well-versed (accomplished) in that tradition. (29)

सर्वेषां शैवतन्त्राणामुत्तरत्वान्निरुत्तरम्।
नाम्ना प्रतीयते लोके यत्सिद्धान्तशिखामणिः।।३१।।

sarveṣāṁ śaivatantrāṇāmuttaratvānniruttaram |
nāmnā pratīyate loke yatsiddhāntaśikhmaṇiḥ ||31||

Since this is the best among all the Śaiva treatises, it is not surpassed by any work and it is recognised in the world by the name Śiddhāntaśikhāmaṇi (the crest-jewel of the doctrines). (31)

अनुगतसकलार्थे शैवतन्त्रैः समस्तैः
प्रकटितशिवबोधाद्वैतभावप्रसादे ।
विदधतु मतिमस्मिन् वीरशैवा विशिष्टाः
पशुपतिमतसारे पण्डितश्लाघनीये।।३२।।

anugatasakalārthe śaivatantraiḥ samastaiḥ
prakaṭitaśivabodhādvaitabhāvaprasāde |
vidadhatu matimasmin vīraśaiv viśiṣṭāḥ
paśupatimatasāre paṇḍitaślghanīye ||32||

The most distinguished Vīraśaivas should give their utmost attention to this treatise (Siddhāntaśikhāmaṇi), which has its content fully endorsed by all the Śaivāgamas, which is transparent with the revelation of the state of non-duality with the awareness of Śiva, which is the essence of Pāśupata (Vīraśaiva) doctrine and which is extolled by the learned. (32)

इति श्रीमहावीरमाहेश्वराचार्य - शिवयोगिसंगृहीते
वेदागमपुराणादिसारभूते सिद्धान्तशिखामणौ
मङ्गलाचरणानुक्रमप्रसङ्गो नाम प्रथमः
परिच्छेदः ।।१ ।।

iti śrīmahāvīramāheśvarācāryaśivayogisaṅgṛhīte
vedāgamapurāṇādisārabhūte siddhntaśikhāmaṇau
maṅgalācaraṇānukramaprasaṅgo nāma
prathamaḥ paricchedaḥ //1//

Thus ends the first chapter dealing with the topic called 'Performance of Auspicious Prayer and Allied Matters' in the Siddhāntaśikhāmaṇi which is the essence of Veda, Āgama and Purāṇas culled out by Śivayogin, a teacher among Vīramāheśvaras.(1)

द्वितीयः परिच्छेदः

रेणुकदारुकावतरणम्

सच्चिदानन्दरूपाय सदसद्व्यक्तिहेतवे।
नमः शिवाय साम्बाय सगणाय स्वयम्भुवे।।१ ।।

saccidānandarūpāya sadasadvyaktihetave |
namaḥ śivāya sāmbāya sagaṇāya svayambhuve| |1| |

Salutations to Śiva, who is of the nature of existence, intelligence and bliss, who is the cause for the manifestation of the being and the non-being, who is with Ambā (mother Pārvatī), who is along with his host of devotees and who is self-manifest. (1)

सदाशिवमुखाशेषतत्त्वमौक्तिकशुक्तिकाम्।
वन्दे माहेश्वरीं शक्तिं महामायादिरूपिणीम्।।२ ।।

sadāśivamukhāśeṣatattvamauktikaśuktikm |
vande māheśvarīṁ śaktiṁ mahāmāyādirūpiṇīm | |2| |

I salute Maheśvara's Śakti, who is the pearl-oyster for the pearls in the form of all the principles starting from Sadāśiva and who is of the nature of great Māyāśakti. (2)

अस्ति सच्चित्सुखाकारमलक्षणपदास्पदम्।
निर्विकल्पं निराकारं निरस्ताशेषविप्लवम्।।३ ।।
परिच्छेदकथाशून्यं प्रपञ्चातीतवैभवम्।
प्रत्यक्षादिप्रमाणानामगोचरपदे स्थितम्।।४ ।।
स्वप्रकाशविराजन्तमनामयमनौपमम् ।
सर्वज्ञं सर्वगं शान्तं सर्वशक्तिनिरङ्कुशम्।।५ ।।

शिवरुद्रमहादेवभवादिपदसंज्ञितम् ।
अद्वितीयमनिर्देश्यं परं ब्रह्म सनातनम्।।६।।

asti saccitsukhākāramalakṣaṇapadāspadam |
nirvikalpaṁ nirākāraṁ nirastāśesaviplavam ||3||

paricchedakathāśūnyaṁ prapañcātītavaibhavam |
pratyakṣādipramāṇnmagocarapade sthitam ||4||

svaprakāśaṁ virājantamanāmayamanaupamam |
sarvajñaṁ sarvagaṁ śāntaṁ sarvaśakti niraṅkuśam ||5||

śivarudramahādevabhavādipadasaṅjñitam |
advitīyamanirdeśyaṁ paraṁbrahma sanātanam ||6||

There is that one which is of the nature of existence, intelligence and bliss, which remains at an indefinable abode, which is without any difference, which is formless, which has set aside all impediments (3), which is far from any account of division, which is beyond the reach of the world in glory, which is in a state that does not come within the purview of the means of valid cognition (Pramāṇas) such as Perception (Pratyakṣa) (4), which is luminous by its own lustre, which is free from all defects, which is without a comparison, which is omniscient, which reaches everywhere, which is peaceful, which is omnipotent, which is without any restrictions (5), which is called differently as Śiva, Rudra, Mahādeva, Bhava, etc., which is without a second, which cannot be pointed out and which is no other than the ancient-most Paraśivabrahman. (6)

तत्र लीनमभूत् पूर्वं चेतनाचेतनं जगत्।
स्वात्मलीनं जगत्कार्यं स्वप्रकाश्यं तदद्भुतम्।।७।।

tatra līnamabhūt pūrvaṁ
cetanācetanaṁ jagat |
svātmalīnaṁ jagatkāryaṁ
svaprakāśyaṁ tadadbhutam ||7||

In him was merged formerly the animate and the inanimate world. The effect in the form of the world, which was merged in him, was to be manifested by himself. That was, indeed, wonderful. (7)

शिवाभिधं परं ब्रह्म जगन्निर्मातुमिच्छया।
स्वरूपमादधे किञ्चित्सुखस्फूर्तिविजृम्भितम्।।८।।

śivābhidhaṁ paraṁ brahma jagannirmātumicchayā |
svarūpamādadhe kiñcitsukhasphūrtivijṛmbhitam ||8||

The Parabrahman who is designated as Śiva, with a desire to create the world, assumed a form which displayed a manifestation of joy. (8)

निरस्तदोषसम्बन्धं निरुपाधिकमव्ययम्।
दिव्यमप्राकृतं नित्यं नीलकण्ठं त्रिलोचनम्।।९।।
चन्द्रार्धशेखरं शुद्धं शुद्धस्फटिकसन्निभम्।
शुद्धमुक्ताफलाभासमुपास्यं गुणमूर्तिभिः।।१०।।
विशुद्धज्ञानकरणं विषयं सर्वयोगिनाम्।
कोटिसूर्यप्रतीकाशं चन्द्रकोटिसमप्रभम्।।११।।
अप्राकृतगुणाधारमनन्तमहिमास्पदम् ।

nirastadoṣasambandhaṁ nirupādhikamavyayam |
divyamaprākṛtaṁ nityaṁ nīlakaṇṭhaṁ trilocanam ||9||

candrārdhaśekharaṁ śuddhaṁ
śuddhasphaṭikasannibham |
śuddhamuktāphalābhāsamupāsyaṁ guṇamūrtibhiḥ ||10||

viśuddhajñānakaraṇaṁ viṣayaṁ sarvayoginām |
koṭisūryapratīkāśaṁ candrakoṭisamaprabham ||11||

aprākṛtaguṇādhāramanantamahimāspadam |

He assumed some form (8) which was without any relation with defects, which was without adjuncts, which was immutable, which was divine, which was extraordinary, which was eternal, which was dark-necked, which was three-eyed

(9), which had a half moon (crescent moon) as its crest-ornament, which was pure, which resembled clear crystal, which had the complexion of clear pearls, which was to be worshipped by the gods (10), which was endowed with perfect means of knowledge, which was the object of meditation for all the Yogins, which had the brilliance of crores of suns, which had the lustre equal to that of crores of moons (11), which was the substratum of extraordinary virtues and which was the abode of infinite greatness. (12-first half)

तदीया परमा शक्तिः सच्चिदानन्दलक्षणा।।१२।।
समस्तलोकनिर्माण–समवायस्वरूपिणी।
तदिच्छयाऽभवत् साक्षात्तत्स्वरूपानुसारिणी।।१३।।

tadīvā paramā śaktih saccidānandalaksanā ||12||
samastalokanirmāṇa samavāyasvarkpiṇī |
tadicchavābhavat sāksāttatsvarūpānusārinī ||13||

His Supreme Śakti, who was of the nature of existence, intelligence and bliss, was of the form of the inherent cause inseparable from Śiva in the creation of the entire world. On his desire, she actually became one in keeping with his form. (12-second half, 13)

जगत्सिसृक्षुः प्रथमं ब्रह्माणं सर्वदेहिनाम्।
कर्तारं सर्वलोकानां विदधे विश्वनायकः।।१४।।

jagatsisṛkṣuḥ prathamaṁ brahmāṇaṁ sarvadehinām |
kartāraṁ sarvalokānāṁ vidadhe viśvanāvakah ||14||

With a desire to create the world, the lord of the universe first created Brahman as the maker of all the worlds and all beings. (14)

तस्मै प्रथमपुत्राय शङ्करः शक्तिमान् विभुः।
सर्वज्ञः सकला विद्याः सानुग्रहमुपादिशत् ।।१५।।

tasmai prathamaputrāya śaṅkaraḥ śaktimān vibhuḥ |
sarvaiñah sakalā vidvāh sānugrahamupādiśat ||15||

Śaṅkara who is the lord associated with his Śakti, who is all - pervasive and who is omniscient taught with favour all the sacred lores to him (i.e., Brahman) who was his first son. (15)

समस्तलोकान्निर्मातुं समुद्यमपरोऽभवत् ।
कृतोद्योगोऽपि निर्माणे जगतां शङ्कराज्ञया ।।
अज्ञातोपायसम्पत्तेरभवन्माययाऽऽवृतः ।।१६।।

samastalokānnirmātuṁ samudyamaparo'bhavat |
kṛtodyogo'pi nirmāṇe jagatāṁ śaṅkarājñayā ||
aiñātopāvasampatterabhavanmāvavā''vrtah ||16||

He became prone to create all the worlds. Although he became ready to create the world according to Śaṅkara's order, he became covered with Māyā (illusion) without knowing the equipment in the form of the means to do so. (16)

विधातुमखिलाँलोकानुपायं प्राप्तुमिच्छया।
पुनस्तं प्रार्थयामास देवदेवं त्रियम्बकम्।।१७।।

vidhātumakhilāṅlokānupāyaṁ prāptumicchayā |
punastaṁ prārthavāmāsa devadevaṁ trivambakam ||17||

He once again appealed to the God of gods who was endowed with three eyes, with a desire to attain the means to create all the worlds. (17)

नमस्ते देवदेवेश नमस्ते करुणाकर।
अस्मदादिजगत्सर्वनिर्माणनविधिक्षम ।।१८।।
उपायं वद मे शम्भो जगत्स्रष्टः! जगत्पते।
सर्वज्ञः सर्वशक्तिस्त्वं सर्वकर्ता सनातनः।।१९।।

namaste devadeveśa namaste karuṇākara |
asmadādiiagatsarvanirmānanavidhiksama ||18||
upyaṁ vada me śambho jagatsraṣṭaḥ jagatpate |
sarvaiñah sarvaśaktistvaṁ sarvakartā sanātanah ||19||

I salute you, O God of gods; I salute you, O ocean of compassion and O one who is skilled in the process of creation of the entire world including us (18), O Śambhu, the creator of the world and lord of the world ! you are the omniscient, all - powerful and all - doing ancient one. (19)

इति संप्रार्थित: शम्भुर्ब्रह्मणा विश्वनायक:।
उपायमवदत् तस्मै लोकसृष्टिप्रवर्तनम्।।२०।।

iti saṁprārthitaḥ śambhurbrahmaṇā viśvanāyakaḥ |
upāyamavadat tasmai lokasṛṣṭipravartanam ||20||

Having been requested by Brahman, Śambhu, the lord of the universe propounded to him the means leading to the creation of the world. (20)

उपायमीश्वरेणोक्तं लब्ध्वाऽपि चतुरानन:।
न समर्थोऽभवत् कर्तुं नानारूपमिदं जगत्।।२१।।

upāyamīśvareṇoktaṁ labdhvā'pi caturānanaḥ |
na samartho'bhavat kartuṁ nānārūpamidaṁ jagat ||21||

Even after getting to know the means told by the Lord, the four - faced god, i.e., Brahman was not able to create this multifarious world. (21)

पुनस्तं प्रार्थयामास ब्रह्मा विह्वलमानस:।
देवदेव महादेव जगत्प्रथमकारण।।२२।।
नमस्ते सच्चिदानन्द स्वेच्छाविग्रहराजित।
भव शर्व महेशान सर्वकारणकारण।।२३।।

punastaṁ prārthayāmsa brahmā vihvalamānasaḥ |
devadeva mahādeva jagatprathamakāraṇa ||22||
namaste saccidānanda svecchāvigraharājita |
bhava śarva maheśāna sarvakāraṇakāraṇa ||23||

Again Brahman whose mind was agitated by fear, began to appeal to him saying - 'O God of gods, O Great God, O the first cause of the world (22), O one who is existence, intelligence and bliss, O one who shines in forms assumed according one's will, O the potential being, O the annihilator of all, O the Lord of all, O the cause of all causes, I salute you. (23)

भवदुक्तो ह्युपायो मे न किञ्चिज्ज्ञायतेऽधुना।
सृष्टिं विधेहि भगवन् प्रथमं परमेश्वर।।
ज्ञातोपायस्तत: कुर्यां जगत्सृष्टिमुमापते।।२४।।

bhavadukto hyupāyo me na kiṅcijjñāyate'dhunā |
sṛṣṭiṁ vidhehi bhagavan prathamaṁ parameśvara ||
jñātopāyastataḥ kuryāṁ jagatsṛṣṭimumāpate ||24||

O Lord, the means which you stated is now least grasped by me. O Supreme Lord, please do the creation first and after knowing the means, O Lord of Umā, I shall do the creation of the world. (24)

इत्येवं प्रार्थित: शम्भुर्ब्रह्मणा विश्वयोनिना।
ससर्जात्मसमप्रख्यान् सर्वगान् सर्वशक्तिकान्।।२५।।
प्रबोधपरमानन्दपरिवाहितमानसान् ।
प्रमथान् विश्वनिर्माणप्रलयापादनक्षमान्।।२६।।

ityevaṁ prārthitaḥ śambhurbrahmaṇā viśvayoninā |
sasarjātmasamaprakhāyn sarvagān sarvaśaktikān ||25||
prabodhaparamānandaparivāhitamānasān |
pramathān viśvanirmāṇapralayāpādanakṣamān ||26||

Having been thus requested by Brahman, the source of the universe, Śambhu created some first lords, Pramathas who were well known like himself, who moved everywhere, who were endowed with all powers (25), whose minds were inundated by the supreme bliss of knowledge and who were capable of creating the world and effecting its annihilation. (26)

तेषु प्रमथवर्गेषु सृष्टेषु परमात्मना।
रेणुको दारुकश्चेति द्वावभूतां शिवप्रियौ।।२७।।

teṣu pramathavargeṣu sṛṣmecu paramātmanā |
renuko dārukaśceti dvāvabhūtāṁ śivaprivau ||27||

Among these lords who were created by the Supreme Soul (Śiva), there were two, Reṇuka and Dāruka, who were dear to Śiva. (27)

सर्वविद्याविशेषज्ञौ सर्वकार्यविचक्षणौ।
मायामलविनिर्मुक्तौ महिमातिशयोज्ज्वलौ।।२८।।
आत्मानन्दपरिस्फूर्तिरसास्वादनलम्पटौ ।
शिवतत्त्वपरिज्ञानतिरस्कृतभवामयौ ।।२९।।
नानापथमहाशैवतन्त्रनिर्वाहतत्परौ ।
वेदान्तसारसर्वस्वविवेचनविचक्षणौ ।।३०।।
नित्यसिद्धौ निरातङ्कौ निरङ्कुशपराक्रमौ।
तादृशौ तौ महाभागौ संवीक्ष्य परमेश्वरः।।३१।।
समर्थौ सर्वकार्येषु विश्वासपरमाश्रितौ।
अन्तःपुरद्वारपालौ निर्ममे नियतौ विभुः।।३२।।

sarvavidyāviśecajñau sarvakāryavicakṣaṇau |
māvāmalavinirmuktau mahimātiśavoiivalau ||28||

ātmānandaparisphūrtirasāsvādanalampaṭau |
śivatattvapariiñānatiraskrtabhavāmavau ||29||

nānāpathamahāśaivatantranirvāhatatparau |
vedāntasārasarvasvavivecanavicaksanau ||30||

nityasiddhau nirtaṅkau niraṅkuśaparākramau |
tādrśau tau mahābhāgau saṁvīksva parameśvarah ||31||

samarthau sarvakāryecu viśvāsaparamāśritau |
antahpuradāvrapālau nirmame nivatau vibhuh ||32||

They (i.e., Reṇuka and Dāruka) were experts in all the lores, skilled in all activities, free from Māyāmala and brilliant with the excellence of greatness (28); (the two) were addicted to the relish of the sweetness of the surge of self - bliss and discarded the illness in the form of transmigration by virtue of being engaged in carrying out the dictates of the great Śaiva treatises (Śaivāgamas) of various traditions and efficient in evaluating the essence of the Vedānta (Upaniṣadic) philosophy (30); (they) were endowed with unrestricted valour. On observing those two great saints (31) as efficient in all actions, as fully true to his supreme confidence and as pure in every respect, the Great All - pervasive Lord made them the chamberlains of his harem. (32)

गणेश्वरौ रेणुकदारुकावुभौ विश्वासभूतौ नवचन्द्रमौलेः।
अन्तःपुरद्वारगतौ सदा तौ वितेनतुर्विश्वपतेस्तु सेवाम्।।३३।।

gaṇeśvarau reṇukadārukāvubhau
viśvāsabhūtau navacandramauleḥ |
antaḥpuradvāragatau sadā tau
vitenaturviśvapatestu sevām ||33||

इति श्री महावीरमाहेश्वराचार्य-शिवयोगि संगृहीते
वेदागमपुराणादिसारे श्रीसिद्धान्तशिखामणौ
रेणुकदारुकावतरणं नाम द्वितीयः
परिच्छेदः ।।२।।

iti śrī mahāvīramāheśvarācārya śivayogi saṅgṛhīte
vedāgamapurāṇādisāre śrīsiddhntaśikhmanau
reṇukadārukāvataraṇaṁ nāma
dvitīvah paricchedah //2//

The two lords among the Śiva devotees, Reṇuka and Dāruka, who were confidants of Śiva (one with the crescent moon as his crest - ornament), rendered service to the lord of the world (Śiva) by always remaining at the gate of his harem.(33)

Thus ends the second chapter called 'the Descent of Reṇuka and Dāruka' in Srī Siddhāntaśikhāmaṇi, which is the essence of Veda, Āgama and Purāṇas

तृतीयः परिच्छेदः

कैलासवर्णनं रेणुकावतरणकारणं च

कदाचिदथ कैलासे कलधौतशिलामये।
गन्धर्ववामनयना क्रीडामौक्तिकदर्पणे ।।१।।
मन्दारवकुलाशोकमाकन्दप्रायभूरुहे ।
मल्लीमरन्दनिष्यन्दपानपीनमधुव्रते ।।२।।
कुङ्कुमस्तबकामोदकूलङ्कषहरिन्मुखे ।
कलकण्ठकुलालापकन्दलद्रागबन्धुरे ।।३।।
किन्नरीगीतमाधुर्यपरिवाहितगह्वरे ।
सानन्दवरयोगीन्द्रवृन्दालङ्कृतकन्दरे ।।४।।
हेमारविन्दकलिकासुगन्धिरसमानसे ।
शातकुम्भमयस्तम्भशतोत्तुङ्गविराजिते ।।५।।
माणिक्यदीपकलिकामरीचिद्योतितान्तरे।
द्वारतोरणसंरूढशङ्खपद्मनिधिद्वये ।।६।।
मुक्तातारकितोदारवितानाम्बरमण्डिते ।
स्पर्शलक्षितवैडूर्यमयभित्तिपरम्परे ।।७।।
सञ्चरत्प्रमथश्रेणीपदवाचालनूपुरे ।
प्रवालवलभीशृङ्गशृङ्गारमणिमण्टपे ।।८।।

kadācidatha kailāse kaladhautaśilāmaye |
gandharvavāmanayanākrīḍāmauktikadarpane ||1||

mandāravakulāśokamākandaprāyabhūruhe |
mallīmarandanicyandapānapīnamadhuvrate ||2||

kuṁkumastabakāmodakūlaṁkaṣaharinmukhe |
kalakaṅthakulālāpakandaladrāgabandhure ||3||

kinnarīgītamādhuryaparivāhitagahvare |
sānandavarayogīndravṛndālaṅkṛtakandare ||4||

hemāravindakalikāsugandhirasamānase |
śātakumbhamayastambhaśatottuṅgavirājite ||5||

māṇikyadīpakalikāmarīcidyotitāntare |
dvāratoraṇasaṅrūḍhaśaṅkhapadmanidhidvaye ||6||

muktātārakitodāravitānāmbaramaṇite |
sparśalakṣitavaidūryamayabhittiparampare ||7||

saṅcaratpramathaśreṇīpadavācālanūpure |
pravālavalabhīśṛṅgaśṛṅgāramaṇimaṇḍape ||8||

Then once in the Kailāsa mountain, which was made up of silver - coloured rocks, which was the mirror studded with pearls for the sport of Gandharva damsels(1), which was full of various trees with the predominance of Mandāra (coral tree), Bakula, Aśoka and Mākanda (mango), which had the bees fattened by the drinking of honey oozing from jasmine flowers (2), which had the ends of all its quarters deeply wafted by the fragrance of the bunches of Kuṅkuma (red) flowers, which was charmingly filled with the acute melody of the cooings of the hosts of cuckoos (3), which had its caves overflowing with the sweetness of songs sung by the Kinnara damsels, which had its valleys adorned by the hosts of great Yogins such as Sānanda-ganeśa (4), which had the Mānasa lake rendered fragrant by the buds of the gold-hued lotuses, which shone with the loftiness of hundreds of pillars made up of gold (5), which had its interior illuminated by the rays of lamp-posts studded with jewels (māṇikya), which was rich with the double treasure of 'Śaṅkha' and 'Padma' inlaid in the arched door ways (6), which was adorned with the broad cloth of canopies starred (twinkling) with pearls, which had rows of walls that were studded with *lapis lazuli* which could be identified by touch only (7), which was filled with the noise of the anklets of the feet of the lines of the principal devotees who were wandering in it and which had a ceremonial tent

(maṇṭapa) studded with the beautiful jewels at the top of the mansion of coral stones(8), (there was a jewelled throne).

वन्दारूदेवमुकुटमन्दाररसवासितम्।
रत्नसिंहासनं द्विव्यमध्यस्तं परमेश्वरम्।।९।।
तमास्थानगतं देवं सर्वलोकमहेश्वरम्।
त्रय्यन्तकमलारण्यविहारकलहंसकम्।।१०।।
उदारगुणमोंकारशुक्तिकापुटमौक्तिकम्।
सर्वमङ्गलसौभाग्यसमुदायनिकेतनम्।।११।।
संसारविषमूर्च्छालुजीवसञ्जीवनौषधम्।
नित्यप्रकाशनैर्मल्यकैवल्यसुरपादपम्।।१२।।
अनन्तपरमानन्दमकरन्दमधुव्रतम्।
आत्मशक्तिलतापुष्यत्त्रिलोकीपुष्पकोरकम्।।१३।।
ब्रह्माण्डकुण्डिकाषण्डपिण्डीकरणपण्डितम्।
समस्तदेवताचक्रचक्रवर्तिपदे स्थितम् ।।१४।।
चन्द्रबिम्बायुतच्छायादायादद्युतिविग्रहम्।
माणिक्यमुकुटज्योतिर्मञ्जरीपिञ्जराम्बरम्।।१५।।
चूडालं सोमकलया सुकुमारबिसाभया।
कल्याणपुष्पकलिकाकर्णपूरमनोहरम्।।१६।।
मुक्तावलयसम्बद्धमुण्डमालाविराजितम्।
पर्याप्तचन्द्रसौन्दर्यपरिपन्थिमुखश्रियम्।।१७।।
प्रातःसम्फुल्लकमलपरियायत्रिलोचनम्।
मन्दस्मितमितालापमधुराधरपल्लवम्।।१८।।
गण्डमण्डलपर्यन्तक्रीडन्मकरकुण्डलम्।
कालिम्ना कालकूटस्य कण्ठनाले कलङ्कितम्।।१९।।
मणिकङ्कणकेयूरमरीचिकरपल्लवैः।
चतुर्भिः संविराजन्तं बाहुमन्दारशाखिभिः।।२०।।
गौरीपयोधराश्लेषकृतार्थभुजमध्यमम्।

सुवर्णब्रह्मसूत्राङ्कं सूक्ष्मकौशेयवाससम्।।२१।।
नाभिस्थानावलम्बिन्या नवमौक्तिकमालया।
गङ्गयेव कृताश्लेषं मौलिभागावतीर्णया।।२२।।
पदेन मणिमञ्जीरप्रभापल्लवितश्रिया।
चन्द्रवत्स्फाटिकं पीठं समावृत्य स्थितं पुरः।।२३।।

vandārudevamukuṭamandārarasavāsitam |
ratnasiṁhāsanaṁ divyamadhyastaṁ parameśvaram ||9||

tamāsthānagataṁ devaṁ sarvalokamaheśvaram |
trayyantakamalāraṇyavihārakalahaṅsakam ||10||

udāraguṇamoṅkāraśuktikāpuṭamauktikam |
sarvamaṅgalasaubhāgyasamudāyaniketanam ||11||

saṅsāraviṣamūrcchlujīvasaṅjīvanauṣadham |
nityaprakāśanairmalyakaivalyasurapādapam ||12||

anantaparamānandamakarandamadhuvratam |
ātmaśaktilatāpusyattrilokīpucpakorakam ||13||

brahmāṇḍakuṇḍikāṣaṇḍapiḍīkaraṇapaṇḍitam |
samastadevatācakracakravartipade sthitam ||14||

candrabimbāyutacchāyādāyādadyutivigraham |
māṇikyamukumajyotirmaṅjarīpiṅjarāmbaram ||15||

cūḍālaṁ somakalayā sukumāravisābhayā |
kalyāṇapuṣpakalikākarṇapūramanoharam ||16||

muktvalayasambaddhamuṇḍamālāvirājitam |
paryāptacandrasaundaryaparipanthimukhaśriyam ||17||

prātaḥsamphullakamalapariyāyatrilocanam |
mandasmitamitālāpamadhurādharapallavam ||18||

gaṇḍamaṇḍalaparyantakrīḍanmakarakuṇḍalaṃ |
kālimnā kālakūṭasya kaṇṭhanāle kalaṅkitam ||19||

maṇikaṅkaṇakeyūramarīcikarapallavaiḥ |
caturbhiḥ saṅvirājantaṁ bāhumandāraśākhibhiḥ ||20||

gaurīpayodharāśleṣakṛtārthabhujamadhyamam |
suvarṇabrahmasūtrāṅkaṁ sūksmakauśevavāsasam ||21||

nābhisthānāvalambinyā navamauktikamālayā |
gaṅgaveva krtāślesaṁ maulibhāgāvatīrṇavā ||22||

padena maṇimaṅjīraprabhāpallavitaśriyā |
candravatsphātikaṁ pīthaṁ samāvrtva sthita purah ||23||

There on the jewelled divine throne, which was scented with the juice of Mandāra flowers adorning the crowns of gods offering salutations, sat Śiva the great Lord (9) who was in that court of gods, who was the supreme master of all the worlds, who was the royal swan taking a pleasure trip in lotus-bed in the form of Vedānta (Upaniṣadic philosophy) (10), who was of abundant virtues, who was the pearl of the oyster in the form of 'oṁkāra' (oṁ - syllable), who was the abode of the collection of all auspicious fortunes (11), who was the reviving herb (sañjīvanauṣadha) for the beings falling into swoon due to the poison of transmigration, who was shining with eternal lustre, who was the divine tree (Kalpa tree) granting emancipation (to those who surrendered to him) (12), who was the bee enjoying abundant fragrance in the form of infinite bliss, who had the buds in the form of the three worlds emerging from the creeper in the form of his inherent Śakti (13), who was the expert in bringing together the flower-pots in the form of worlds, who stood in the position of an emperor amidst the assembly of all gods (14), whose body competed in lustre with a myriad orbs of moon, whose attire was variegated in colour due to the clustre of lustres of the nine jewels in his crown (15), who had adorned his crest with the digit of moon which had the beauty of tender lotus bulb, who was beautiful with the ear - ornaments made up of auspicious flower - buds (16), who shone with the necklace (muṇḍamālā) which was made up of rings of pearls, whose face had the beauty that defeated the beauty of full moon (17), whose three eyes represented the lotuses that bloomed in the morning, whose sprout-like lower lip was charming

with a faint smile and less talk (18), whose crocodile-shaped ear-rings were sporting with his cheeks, who was blackened on his neck with the blackness of the 'Kālakūṭa' - poison (19), whose arms resembling Mandāra trees which had sproutlike four hands that were adorned with the rays of the jewelled bracelets and armlets, (20), whose bosom was blessed with the embrace of Gaurī's breasts, who was marked with golden sacred thread, who had attired in fine silken dress (21), who with a fresh pearl necklace hanging down to his navel appeared as if he were embraced by Gaṅgā descending from his head (22) and who remained at the front portion of the throne by occupying the moonlike crystal foot-hold with his foot which had the sprouting lustre of jewelled anklets. (23)

वामपार्श्वनिवासिन्या मङ्गलप्रियवेषया।
समस्तलोकनिर्माणसमवायस्वरूपया।।२४।।
इच्छाज्ञानक्रियारूपबहुशक्तिविलासया।
विद्यातत्त्वप्रकाशिन्या विनाभावविहीनया।।२५।।
संसारविषकान्तारदाहदावाग्निलेखया।
धम्मिल्लमल्लिकामोदझङ्कुर्वद्भृङ्गमालया।।२६।।
सम्पूर्णचन्द्रसौभाग्यसंवादिमुखपद्मया।
नासामौक्तिकलावण्यनाशीरस्मितशोभया।।२७।।
मणिताटङ्करङ्गान्तर्वलितापाङ्गलीलया।
नेत्रद्वितयसौन्दर्यनिन्दितेन्दीवरत्विषा।।२८।।
कुसुमायुधकोदण्डकुटिलभ्रूविलासया।
बन्धूककुसुमच्छायाबन्धुभूताधरश्रिया।।२९।।
कण्ठनालजितानङ्गकम्बुबिब्बोकसम्पदा।
बाहुद्वितयसौभाग्यवञ्चितोत्पलमालया।।३०।।
स्थिरयौवनलावण्यशृङ्गारितशरीरया ।
अत्यन्तकठिनोत्तुङ्गपीवरस्तनभारया ।।३१।।
मृणालवल्लरीतन्तुबन्धुभूतावलग्नया ।

शृङ्गारतटिनीतुङ्गपुलिनश्रोणिभारया ।।३२।।
कुसुम्भकुसुमच्छायाकोमलाम्बरशोभया।
शृङ्गारोद्यानसंरम्भरम्भास्तम्भोरुकाण्डया।।३३।।
चूतप्रवालसुषुमासुकुमारपदाब्जया ।
स्थिरमङ्गलशृङ्गारभूषणालङ्कृताङ्गया ।।३४।।
हारनूपुरकेयूरचमत्कृतशरीरया ।
चक्षुरानन्दलतया सौभाग्यकुलविद्यया।।३५।।
उमया सममासीनं लोकजालकुटुम्बया।
अपूर्वरूपमभजन् परिवाराः समन्ततः।।३६।।

vāmapārśvanivāsinyā maṅgalapriyaveṣayā |
samastalokanirmāṇasamavāyasvarūpayā ||24||

icchjñānakriyārūpabahuśaktivilāsayā |
vidyātattvaprakāśinyā vinābhāvavihīnayā ||25||

saṁsāraviṣakāntāradāhadāvāgnilekhayā |
dhammillamallikāmodajhaṅkurvadbhṛṅgamālayā ||26||

sampūrṇacandrasaubhāgyasaṁvādimukhapadmayā |
nāsāmauktikalāvaṇyanśīrasmitaśobhayā ||27||

maṇitāṭaṅkaraṅgāntarvalitāpāṅgalīlayā |
netradvitayasaundaryaninditendīvaratviṣā ||28||

kusumāyudhakodaṇḍakuṭilabhrūvilāsayā |
bandhūkakusumacchāyābandhubhūtā'dharaśriyā ||29||

kaṇṭhanālajitānaṅgakambubibbokasampadā |
bāhudvitayasaubhāgyavañcitotpalamālayā ||30||

sthirayauvanalāvaṇyaśṛṅgāritaśarīrayā |
atyantakaṭhinottuṅgapīvarastanabhārayā ||31||

mṛṇālavallarītantubandhubhūtāvalagnayā |
śṛṅgārataṭinītuṅgapulinaśroṇibhārayā ||32||

kusumbhakusumacchāyākomalāmbaraśobhayā |
śṛṅgārodyānasaṁrambharambhāstambhoruknḍayā ||33||

cūtapravālasuṣumāsukumārapadābjayā |
sthiramaṅgalaśṛṅgārabhūṣaṇālaṅkṛtāṅgayā ||34||

hāranūpurakeyūracamatkṛtaśarīrayā |
cakṣurānandalatayā saubhāgyakulavidyayā ||35||

umayā samamāsīnaṁ lokajālakuṭumbayā |
apūrvarūpamabhajan parivārāḥ samantataḥ ||36||

With Umā (36) who sat by his (Śiva's) left side, who was decked in an auspicious and pleasing dress, who was of the form of the material cause for the creation of all the worlds (24), who displayed her many powers as Icchāśakti, Jñānaśakti and Kriyāśakti, who revealed the 'Śuddhavidyātattva', who was ever without separation from Śiva (25), who was the row of forest-fire to burn the poisonous forest in the form of transmigration, who had the swarms of bees humming with the fragrance of the fully-blown jasmine flowers (26), whose face-lotus was a match to the beauty of the full moon, who had the beauty of her smile strewn with excessive loveliness of the pearls in the nose-ornament (27), whose side glances sportively danced on the stage in the form of the jewelled ear-ornaments, who looked down on the colour of the blue lotuses with the beauty of her two eyes (28), who was endowed with the grace of eye-brows curved like the bow of cupid with floral weapons (arrows), whose lower lip had the (red) beauty related to the beauty of the Bandhūka flowers (29), whose neck defeated cupid's victory conch and its voice, who with the beauty of her two arms hoodwinked the garland of Utpala flowers (30), whose body was adorned with the loveliness of permanent youth, who was heavy with her extremely hard, rising and bulging breasts (31), whose waist was matched with the fibre of the lotus stalk, who was heavy with the hip region resembling the raised sand of the river in the form of love (32), who shone with the dress which was lovely and tender like the Kusumbha flowers, whose tapering thighs looked like the plantain trees adorning the garden of love (33), whose lotus - like feet were as charming and soft as

the mango sprouts, whose limbs were adorned with very charming ornaments which were firm and auspicious (34), whose body was sparkling with necklaces, anklets and armlets, who was the creeper of joy to the eyes, who was the noble lore of beauty (35) and who had the entire net - work of worlds as her family, Śiva sat. Him who had such an unparallelled form, the retinue all round adored with praises. (36)

पुण्डरीकाकृति स्वच्छं पूर्णचन्द्रसहोदरम्।
दधौ तस्य महालक्ष्मी: सितमातपवारणम्।।३७।।

puṇḍarīkākṛtiṁ svacchaṁ pūrṇacandrasahodaram |
dadhau tasya mahālakṣmīḥ sitamātapavāraṇam ||37||

Mahālakṣmī held for him the white umbrella which was of the form of white lotus, which was bright and which resembled the full moon. (37)

तन्त्रीझङ्कारशालिन्या सङ्गीतामृतविद्यया।
उपतस्थे महादेवमुपान्ते च सरस्वती।।३८।।

tantrījhaṅkāraśālinyā saṅgītāmṛtavidyayā |
upatasthe mahādevamupānte ca sarasvatī ||38||

Sarasvatī served near the Great Lord with nectarous singing which was accompanied by the twang of the lute. (38)

झणत्कङ्कणजातेन हस्तेनोपनिषद्वधू:।
ओंकारतालवृन्तेन वीजयामास शङ्करम्।।३९।।

jhaṇatkaṅkaṇajātena hastenopaniṣadvadhūḥ |
oṅkāratālavṛntena vījayāmāsa śaṅkaram ||39||

The damsel in the form of Upaniṣad was rendering fanning service to Śaṅkara with the palmyra fan in the form of " Oṁkāra" held in her hand adorned with the jingling bracelets. (39)

चलच्चामरिकाहस्ता झङ्कुर्वन्मणिकङ्कणा:।
आसेवन्त तमीशानमभितो दिव्यकन्यका:।।४०।।

calaccāmarikāhastā jhaṅkurvanmaṇikaṅkaṇāḥ |
āsevanta tamīśānamabhito divyakanyakāḥ ||40||

The divine damsels who held the waving chowries in their hands and who were adorned with the jingling jewelled bracelets, were rendering service all around to Śiva, the Lord. (40)

चामराणां विलोलानां मध्ये तन्मुखमण्डलम्।
रराज राजहंसानां भ्रमतामिव पङ्कजम्।।४१।।

cāmarāṇāṁ vilolānāṁ madhye tanmukhamaṇḍalam |
rarāja rājahaṅsānāṁ bhramatāmiva paṅkajam ||41||

In the midst of the waving chowries, his round face shone like a lotus amidst the encircling royal swans. (41)

मन्त्रेण तमसेवन्त वेदा: साङ्गविभूतय: ।
भक्त्या चूडामणिं कान्तं वहन्त इव मौलिभि:।।४२।।

mantreṇa tamasevanta vedāḥ sāṅgabibhūtayaḥ |
bhaktvā cūdāmaniṁ kāntaṁ vahanta iva maulibhiḥ ||42||

Bearing him as their charming crest jewel as it were on their heads, the Vedas along with their accessories (aṅgas) rendered service to him devotedly through 'mantras' (hymns of praise). (42)

तदीयायुधधारिण्यस्तत्समानविभूषणा: ।
अङ्गभूता:स्त्रिय: काश्चिदासेवन्त तमीश्वरम्।।४३।।

tadīyāyudhadhāriṇyastatsamānavibhkcaṇāḥ |
aṅgabhūtāḥstriyaḥ kāścidāsevanta tamīśvaram ||43||

Some damsels who were of the forms of Vedāṅgas, who were holding their weapons and who were adorned with ornaments similar to their ornaments, served him, the Lord. (43)

आप्ताधिकारिण: केचिदनन्तप्रमुखा अपि।
अष्टौ विद्येश्वरा देवमभजन्त समन्तत:।।४४।।

āptādhikāriṇaḥ kecidanantapramukhā api |
astau vidveśvarā devamabhajanta samantatah ||44||

The eight Vidyeśvaras, Ananta, etc., who were the close confidants of Śiva served the God all around. (44)

ततो नन्दी महाकालश्चण्डो भृङ्गी रिटिस्ततः।
घण्टाकर्णः पुष्पदन्तः कपाली वीरभद्रकः।।४५।।
एवमाद्या महाभागा महाबलपराक्रमाः।
निरङ्कुशमहासत्त्वा भेजिरे तं महेश्वरम्।।४६।।

tato nandī mahākālaścaṇḍo bhṛṅgī riṭistataḥ |
ghatākarnah puspadantah kapālī vīrabhadrakah ||45||

evamādyā mahābhāgā mahābalaparākramḥ |
niraṅkuśamahāsattvā bhejire taṁ maheśvaram ||46||

Then Nandin, Mahākāla, Caṇḍa, Bhṛṅgin, Riṭi, Ghaṇṭākarṇa, Puṣpadanta, Kapālin and Vīrabhadra — such blessed ones, who were endowed with great power and prowess and who were of uncontrolled great strength, served the Great Lord. (45-46)

अणिमादिकमैश्वर्यं येषां सिद्धेरपोहनम्।
ब्रह्मादयःसुरा येषामाज्ञालङ्घनभीरवः।।४७।।
मोक्षलक्ष्मीपरिष्वङ्गमुदिता येऽन्तरात्मना।
येषामीषत्करं विश्वसर्गसंहारकल्पनम्।।४८।।
ज्ञानशक्तिः परा येषां सर्ववस्तुप्रकाशिनी।
आनन्दकणिका येषां हरिब्रह्मादिसम्पदः।।४९।।
आकाङ्क्षन्ते पदं येषां योगिनो योगतत्पराः।
काङ्क्षणीयफलो येषां सङ्कल्पः कल्पपादपः।।५०।।
कर्मकालादिकार्पण्यचिन्ता येषां न विद्यते।
येषां विक्रमसन्नाहा मृत्योरपि च मृत्यवः।।
ते सारूप्यपदं प्राप्ताः प्रमथा भेजिरे शिवम्।।५१।।

aṇimādikamaiśvaryaṁ yeṣāṁ siddherapohanam |
brahmādayah surā yesāmājñālaṅghanabhīravah ||47||

mokṣalakṣmīpariṣvaṅgamuditā ye'ntarātmanā |
yecāmīcatkaraṁ viśvasargasaṁhārakalpanam ||48||

jñānaśaktiḥ parā yeṣāṁ sarvavastuprakāśinī |
ānandakanikā yesāṁ haribrahmādisampadah ||49||

ākāṅkṣante padaṁ yeṣāṁ yogino yogatatparḥ |
kāṅksanīyaphalo yesāṁ saṅkalpah kalpapdapah ||50||

karmakālādikārpaṇyacintā yeṣāṁ na vidyate |
yeṣāṁ vikramasannhā mṛtyorapi ca mṛtyavaḥ ||
te sārūpyapadaṁ prāptāh pramathā bhejire śivam ||51||

Those Pramathas (the first devotees) before whose extraordinary power the superhuman powers such as Aṇiman, etc., were nothing, whose order the gods Brahman, etc., were afraid of transgressing (47), who were in their hearts delighted with the embrace of the damsel of Mukti, to whom the creation and annihilation of the universe was a simple job (48), whose supreme power of knowledge was such as to reveal all the objects, in whose case the wealth of Viṣṇu, Brahman, etc., was but particles of bliss (49), whose status was aspired by the Yogins who were engaged in Yoga, whose resolve was the Kalpa tree bestowing all the desired fruits (50), in whose case there was no worry of the shortcomings in respect of fruits of action, time, desire, etc., the attempts of whose valour were occasions of death even for the God of death and who had attained the state of 'sārūpya' (oneness of form with Śiva), served Śiva. (51)

ब्रह्मोपेन्द्रमहेन्द्राद्या विश्वतन्त्राधिकारिणम्।
आयुधालङ्कृतप्रान्ताः परितस्तं सिषेविरे।।५२।।

brahmopendramahendārdyā viśvatantrdhikāriṇam |
āyudhālaṅkrtapārntāh paritastaṁ sisevire ||52||

Brahman, Viṣṇu, Indra, etc., who had formed into rows adorning themselves with weapons, served all around him, who had the authority of world-creation. (52)

आदित्या वसवो रुद्रा यक्षगन्धर्वकिन्नराः।
दानवा राक्षसा दैत्याः सिद्धा विद्याधरोरगाः।।
अभजन्त महादेवमपरिच्छिन्नसैनिकाः।।५३।।

ādityā vasavo rudrā yakṣagandharvakinnarāḥ |
dānavā rākṣasā daityāḥ siddhā vidyādharoragāḥ ||
abhajanta mahādevamaparicchinnasainikāḥ ||53||

Ādityas, Vasus, Rudras, Yakṣas, Gandharvas, Kinnaras, Dānavas, Rākṣasas, Daityas, Siddhas, Vidyādharas and serpents were rendering service to the Great Lord with all their army. (53)

वसिष्ठो वामदेवश्च पुलस्त्यागस्त्यशौनकाः।
दधीचिर्गौतमश्चैव सानन्दशुकनारदाः।।५४।।
उपमन्युभृगुव्यासपाराशरमरीचयः ।
इत्याद्या मुनयः सर्वे नीलकण्ठं सिषेविरे।।५५।।

vasiṣṭho vāmadevaśca pulastyāgastyaśaunakḥ |
dadhīcirgautamaścaiva sānandaśukanāradāḥ ||54||
upamanyubhṛguvyāsapārāśaramarīcayaḥ |
ityādyā munayaḥ sarve nīlakaṇṭhaṁ siṣevire ||55||

Vasiṣṭha, Vāmadeva, Pulastya, Agastya, Śaunaka, Dadhīci, Gautama, Sānanda, Śuka, Nārada, Upamanyu, Bhṛgu, Vyāsa, Pārāśara, Marīci, these and other sages rendered service to Śiva. (54-55)

पार्श्वस्थपरिवाराणां विमलाङ्गेषु बिम्बितः।
सर्वान्तर्गतमात्मानं स रेजे दर्शयन्निव।।५६।।

pārśvasthaparivārāṇāṁ vimalāṅgeṣu bimbitaḥ |
sarvāntargatamātmānaṁ sa reje darśayanniva ||56||

Having been reflected in the clear bodies of the servants standing by his sides, the Lord shone as if to show himself as residing in all. (56)

क्षणं स शम्भुर्देवानां कार्यभागं निरूपयन्।
क्षणं गन्धर्वराजानां गानविद्यां विभावयन्।।५७।।
ब्रह्मविष्ण्वादिभिर्देवैः क्षणमालापमाचरन्।
क्षणं देवमृगाक्षीणां लालयन्नृत्यविभ्रमम्।।५८।।
व्यासादीनां क्षणं कुर्वन् वेदोच्चारेषु गौरवम्।
विदधानः क्षणं देव्या मुखे बिम्बाधरे दृशः।।५९।।
हास्यनृत्यं क्षणं पश्यन् भृङ्गिणा परिकल्पितम्।
नन्दिना वेत्रहस्तेन सर्वतन्त्राधिकारिणा।।६०।।
अमुञ्चता सदा पार्श्वमात्माभिप्रायवेदिना।
चोदितान् वासयन् कांश्चिद्विसृजन् भ्रूविलासतः।।
सम्भावयंस्तथा चान्यानन्यानपि नियामयन्।।६१।।
समस्तभुवनाधीशमौलिलालितशासनः।
अकुण्ठशक्तिरव्याजलावण्यललिताकृतिः।।६२।।
स्थिरयौवनसौरभ्यशृङ्गारितकलेवरः।
आत्मशक्त्यमृतास्वादरसोल्लासितमानसः।।६३।।
स्वाभाविकमहैश्वर्यविश्रामपरमावधिः।
निष्कलङ्कमहासत्त्वनिर्मितानेकविग्रहः।।६४।।
अखण्डारातिदोर्दण्डकण्डूखण्डनपण्डितः।
चिन्तामणिः प्रपन्नानां श्रीकण्ठः परमेश्वरः।।६५।।

kṣaṇaṁ sa śambhurdevānāṁ kāryabhāgaṁ nirūpayan |
kṣaṇaṁ gandharvarājānāṁ gānavidyāṁ vibhāvayan ||57||
brahmaviṣṇāvdibhirdevaiḥ kṣaṇamālāpamācaran |
kṣaṇaṁ devamṛgākṣīṇāṁ lālayannṛtyavibhramam ||58||
vyāsādīnāṁ kṣaṇaṁ kurvan vedoccāreṣu gauravam |
vidadhnaḥ kṣaṇaṁ devyā mukhe bimbādhare dṛśaḥ ||59||
hāsyanṛtyaṁ kṣaṇaṁ paśyan bhṛṅgiṇā parikalpitam |
nandinā vetrahastea sarvatantrādhikāriṇā ||60||

amuñcatā sadā pārśvamātmābhiprāyavedinā |
coditāṁ vāsayan kāṁścidvisṛjan bhrūvilāsataḥ | |
sambhāvayaṁstathā cānyānanyānapi niyāmayan | |61| |

samastabhuvanādhīśamaulilālitaśāsanaḥ |
akuṇṭhaśaktiravyājalāvaṇyalalitākṛtiḥ | |62| |

sthirayauvanasaurabhyaśṛṅgāritakalevaraḥ |
ātmaśaktyamṛtāsvādarasollāsitamānasaḥ | |63| |

svābhāvikamahaiśvaryaviśrāmaparamāvadhiḥ |
niṣkalaṅkamahāsattvanirmitānekavigrahaḥ | |64| |

akhaṇḍārātidordaṇḍakaṇḍūkhaṇḍanapaṇḍitaḥ |
cintāmaṇiḥ prapannānāṁ śrīkaṇṭhaḥ parameśvaraḥ | |65| |

Observing for a moment the respective activities of gods; listening for a moment to the efficiency of singing on the part of the Gandharva lords (57); conversing for a moment with gods such as Brahman, Viṣṇu; looking fondly for a moment at the grace of the dancing of the divine damsels (58); showing regard for a moment towards the recitation of Vedas on the part of Vyāsa, etc.; setting his eyes for a moment on the face and bimba - like lower lip of Pārvatī (59); witnessing for a moment the playful dance rendered by Bhṛṅgin; granting cloths to those sent near by Nandin, who held a staff in hand, who was free in all actions, who never left his side and who was aware of his intentions; bidding goodbye to some by the graceful movements of his eyebrows; showing his love by entertaining some and giving instructions to some (60-61); Śambhu (57) whose order was fondled on the heads by the lords of all the worlds, who had unrestricted power, who was charming with natural loveliness (62), whose body was adorned with the fragrance of permanent youth, whose mind was delighted by the joy of tasting the nectar of Śakti inherent in him (63), who stood as the ultimate resting place of the naturally great overlordship, who created many forms from out of his own faultless great strength (64), who was efficient in allaying the iching sensation of the bows of countless enemies, who was the Cintāmaṇi for the needy, who was dark-necked and who was the great Lord, shone on that occasion. (65)

सभान्तरगतं तन्त्रं रेणुकं गणनायकम्।
प्रसादं सुलभं दातुं ताम्बूलं स तमाह्वयत्।।६६।।

sabhāntaragataṁ tantraṁ reṇukaṁ gaṇanāyakam |
prasādaṁ sulabhaṁ dātuṁ tāmbūlaṁ sa tamāhvayat | |66| |

He (Śiva) invited Reṇuka, the leader of the gaṇas (devotees), who was in the assembly, who was well known, in order to spontaneously favour him with tāmbūla-prasāda. (66)

शम्भोराह्वानसन्तोषसंभ्रमेणैव दारुकम्।
उल्लङ्घ्य पार्श्वमगमल्लोकनाथस्य रेणुकः।।६७।।

śambhorāhvānasantoṣasaṁbhrameṇaiva dārukam |
ullaṅghya pārśvamagamallokanāthasya reṇukaḥ | |67| |

In the hurry inspired by the great joy on being invited by Śambhu, Reṇuka crossed over Dāruka and came to the side of Śiva, the lord of the world. (67)

तमालोक्य विभुस्तत्र समुल्लङ्घितदारुकम्।
माहात्म्यं निजभक्तानां द्योतयन्निदमब्रवीत्।।६८।।

tamālokya vibhustatra samullaṅghitadārukam |
māhātmyaṁ nijabhaktānāṁ dyotayannidamabravīt | |68| |

Having seen him thus leaping over Dāruka, the Lord said this with a view to revealing the greatness of his devotees. (68)

रे रे रेणुक दुर्बुद्धे कथमेष त्वयाऽधुना।
उल्लङ्घितः सभामध्ये मम भक्तो हि दारुकः।।६९।।
लङ्घनं मम भक्तानां परमानर्थकारणम्।
आयुः श्रियं कुलं कीर्तिं निहन्ति हि शरीरिणाम्।।७०।।

re re reṇuka durbuddhe kathameṣa tvayā'dhunā |
ullaṅghitaḥ sabhāmadhye mama bhakto hi drukaḥ ||69||

laṅghanaṁ mama bhaktnṁ paramnarthakraṇam |
āyuḥ śriyaṁ kulaṁ kīrtiṁ nihanti hi śarīriṇām ||70||

"O ill-witted Reṇuka, how is it that my devotee Dāruka has been transgressed by you in the midst of the assembly? (69) Crossing over my devotees is the cause of great disaster. It takes away the length of life, wealth, continuity of family and fame of the human beings. (70)

मम भक्तमवज्ञाय मार्कण्डेयं पुरा यमः।
मत्पादताडनादासीत् स्मरणीयकलेवरः।।७१।।

mama bhaktamavajñāya mrkaṇḍeyaṁ purā yamaḥ |
matpādatāḍanādāsīt smaraṇīyakalevaraḥ ||71||

"After insulting my devotee Mārkaṇḍeya, once upon a time, Yama had only the reminiscence of his body due to kicking by my foot. (71)

भृगोश्च शङ्कुकर्णस्य मम भक्तिमतोस्तयोः।
कृत्वानिष्टमभूद् विष्णुर्विकेशो दशयोनिभाक्।।७२।।

bhṛgośca śaṅkukarṇasya mama bhaktimatostayoḥ |
kṛtvāniṣṭamabhūd viṣṇurvikeśo daśayonibhāk ||72||

"Having done wrong to two of my devotees called Bhṛgu and Śaṅkukarṇa, Viṣṇu became bald and suffered ten births (incarnations). (72)

मद्भक्तेन दधीचेन कृत्वा युद्धं जनार्दनः।
भग्नचक्रायुधः पूर्वं पराभवमुपागमत्।।७३।।

madbhaktena dadhīcena kṛtvā yuddhaṁ janārdanaḥ |
bhagnacakrāyudhaḥ pūrvaṁ parābhavamupāgamat ||73||

"Having fought against my devotee Dadhīca, in the past, Viṣṇu suffered defeat with his disc having been broken. (73)

कृताश्वमेधो दक्षोऽपि मद्भक्तांश्च गणेश्वरान्।
अवमत्य सभामध्ये मेषवक्त्रोऽभवत् पुरा।।७४।।

kṛtāśvamedho dakṣo'pi madbhaktāṅśca gaṇeśvarān |
avamatya sabhāmadhye meṣavaktro'bhavat purā ||74||

"In days of yore, even Dakṣa, who had performed Aśvamedha sacrifice, had to become goat-faced after having insulted my devotees in the middle of the assembly. (74)

श्वेतस्य मम भक्तस्य दुरतिक्रमतेजसः।
औदासीन्येन कालोऽपि मया दग्धः पुराऽभवत्।।७५।।

śvetasya mama bhaktasya duratikramatejasaḥ |
audsīnyena kālo'pi mayā dagdhaḥ purā'bhavat ||75||

"Having shown neglect towards my devotee by name Śveta, who had unsurpassable prowess, even God of Death (Yama) was formerly burnt by me. (75)

एवमन्येऽपि बहवो मद्भक्तानामतिक्रमात्।
परिभूता हताश्चासन् भक्ता मे दुरतिक्रमाः।।७६।।

evamanye'pi bahavo madbhaktānāmatikramāt |
paribhūtā hatāścāsan bhaktā me duratikramāḥ ||76||

"Thus having transgressed my devotees, many others also were defeated and killed; my devotees are unsurpassable." (76)

अविचारेण मद्भक्तो लङ्घितो दारुकस्त्वया।
एष त्वं रेणुकानेन जन्मवान् भव भूतले।।७७।।

avicāreṇa madbhakto laṅghito dārukastvayā |
eṣa tvaṁ reṇukānena janmavān bhava bhūtale ||77||

"Due to indiscretion my devotee Dāruka has been crossed over by you. Hence, Reṇuka, you should now take birth on the earth." (77)

इत्युक्तः परमेशेन भक्तमाहात्म्यशंसिना।
प्रार्थयामास देवेशं प्रणिपत्य स रेणुकः।।७८।।

ityuktaḥ parameśena bhaktamāhātmyaśaṅsinā |
prārthayāmāsa deveśaṁ praṇipatya sa reṇukaḥ ||78||

Having been told like this by the Supreme Lord, who ordained the greatness of devotees, Reṇuka prostrated before the Lord of gods and requested him. (78)

मानुषीं योनिमासाद्य महादुःखविवर्धिनीम्।
जात्यायुर्भोगवैषम्यहेतुकर्मोपपादिनीम्।।७९।।
समस्तदेवकैङ्कर्यकार्पण्यप्रसवस्थलीम्।
महातापत्रयोपेतां वर्णाश्रमनियन्त्रिताम्।।
विहाय त्वत्पदाम्भोजसेवां किं वा वसाम्यहम्।।८०।।
यथा मे मानुषो भावो न भवेत् क्षितिमण्डले।
तथा प्रसादं देवेश विधेहि करुणानिधे।।८१।।

mānuṣīṁ yonimāsādya mahāduḥkhavivardhinīm |
jātyāyurbhogavaiṣamyahetukarmopapādinīm ||79||

samastadevakaiṅkaryakārpaṇyaprasavasthalīm |
mahātāpatrayopetṁ varṇāśramaniyantritām ||
vihāya tvatpadāmbhojasevāṁ kiṁ vā vasāmyaham ||80||

yathā me mānuṣo bhāvo na bhavet kṣitimaṇḍale |
tathā prasādaṁ deveśa vidhehi karuṇānidhe ||81||

"Having attained to human womb, which increases great sorrow, which gives rise to the fruits of deeds that cause great inequality regarding birth, duration of life and experience (of joy and sorrow) (79), which is the ground for the origin of helplessness in the form of service to all gods, which is endowed with great afflictions of three types and which is subjected to the restrictions of castes (varṇas) and orders of life (āśramas), how can I stay away by discarding the service of your feet - lotuses? (80) O ocean of compassion, do me a favour in such a way as I would not attain the state of a human being on the surface of the earth." (81)

इति सम्प्रार्थितो देवो रेणुकेन महेश्वरः।
मा भैषीर्मम भक्तानां कुतो भीतिरिहेष्यति।।८२।।

iti samprārthito devo reṇukena maheśvaraḥ|
m bhaisīrmama bhaktānāṁ kuto bhītirihesvati ||82||

Having been thus requested by Reṇuka, the Great Lord said — "Do not fear; how can any fear come to my devotees? (82)

श्रीशैलस्योत्तरे भागे त्रिलिङ्गविषये शुभे।
कोल्लिपाक्याभिधानोऽस्ति कोऽपि ग्रामो महत्तरः।।८३।।

śrīśailasyottare bhāge triliṅgaviṣaye śubhe |
kollipākyābhidhāno'sti ko'pi grāmo mahattaraḥ ||83||

"Towards the northern side of Śrīśaila in the auspicious Triliṅga region, there is a great village by name Kollipākī. (83)

सोमेश्वराभिधानस्य तत्र वासवतो मम।
अस्पृशन् मानुषं भावं लिङ्गात्प्रादुर्भविष्यसि।।८४।।

someśvarābhidhānasya tatra vāsavato mama |
aspṛśan mānuṣaṁ bhāvaṁ liṅgātprādurbhaviṣyasi ||84||

"There from the Liṅga where I reside with the name Someśvara, you will spring up without touching the human state. (84)

मदीयलिङ्गसंभूतं मद्भक्तपरिपालकम्।
विस्मिता मानुषाः सर्वे त्वां भजन्तु मदाज्ञया।।८५।।
मदद्वैतपरं शास्त्रं वेदवेदान्तसंमतम्।
स्थापयिष्यसि भूलोके सर्वेषां हितकारकम्।।८६।।
मम प्रतापमतुलं मद्भक्तानां विशेषतः।
प्रकाशय महीभागे वेदमार्गानुसारतः।।८७।।

madīyaliṅgasaṁbhūtaṁ madbhaktaparipālakam |
vismitā mānuṣāḥ sarve tvāṁ bhajantu madājñayā ||85||
madadvaitaparaṁ śāstraṁ vedavedāntasaṁmatam |
sthāpayiṣyasi bhūrloke sarveṣāṁ hitakārakam ||86||
mama pratāpamatulaṁ madbhaktānāṁ viśeṣataḥ |
prakśaya mahībhāge vedamārgānusārataḥ ||87||

"All the people who will become astonished shall on my word serve you, who will be born from the Śivaliṅga and who will be the protector of my devotees. (85) You shall establish on the earth the Śivādvaita lore, which will be in accordance with Veda and Vedānta and which is beneficial to all. (86) You shall reveal on the earthly region the incomparable prowess of mine especially that of my devotees in accordance with the path (tradition) of Veda".(87)

इत्युक्त्वा परमेश्वरः स भगवान् भद्रासनादुत्थितो
ब्रह्मोपेन्द्रमुखान् विसृज्य विबुधान् भ्रूसंज्ञया केवलम्।
पार्वत्या सहितो गणैरभिमतैः प्राप स्वमन्तःपुरं
क्षोणीभागमवातरत् पशुपतेराज्ञावशाद् रेणुकः।।८८।।

ityuktvā parameśvaraḥ sa
bhagavān bhadrāsandutthito
brahmopendramukhān visṛjya
vibudhān bhrūsaṅjñayā kevalam |
pārvatyā sahito gaṇairabhimataiḥ
prāpa svamantaḥpuraṁ
kṣoṇībhāgamavātarat
paśupaterijñvaśād reṇukaḥ ||88||

Having said this, the lord Parameśvara got up from his auspicious throne, bid goodbye to all the gods headed by Brahman, Viṣṇu, etc., by the mere movement of his eye brows and entered his harem along with Pārvatī and close devotees. Śri Reṇuka, on the command of Śiva, descended to the surface of the earth. (88)

इति श्रीमहावीरमाहेश्वराचार्य - शिवयोगिसंगृहीते
वेदागमपुराणादिसारभूते श्रीसिद्धान्तशिखामणौ
कैलासवर्णन-रेणुकभूलोकावतरणकारणनिरूपणं
नाम तृतीयः परिच्छेदः ।।३।।

iti śrī mahāvīramāheśvarācārya śivayogi saṅgṛhīte
vedāgamapurāṇādisāre śrīsiddhntaśikhmaṇau
kailāsavarṇana reṇukabhklokāvataraṇakāraṇanirkpanaṁ
nāma tṛtīyaḥ paricchedaḥ //3//

Thus ends the third chapter dealing with topic called
'the description of Kailāsa and the situation leading to
Śrī Reṇuka's descent on earthly world' in
the Śri Siddhāntaśikhāmaṇi which is the essence of
Veda, Āgama and Purāṇas culled out by Śrī Śivayogin,
the teacher among the Vīramāheśvaras. (3)

चतुर्थः परिच्छेदः

रेणुकागस्त्यदर्शनप्रसङ्गः

अथ त्रिलिङ्गविषये कोल्लिपाक्यभिधे पुरे।
सोमेश्वरमहालिङ्गात् प्रदुरासीत् स रेणुकः।।१।।

atha triliṅgaviṣaye kollipākyabhidhe pure |
someśvaramahāliṅgāt pradurāsīt sa renukah ||1||

Then at the place called Kollipākī in the Triliṅga region, Śri Reṇuka arose from the great Someśvara-liṅga. (1)

प्रादुर्भूतं तमालोक्य शिवलिङ्गात् त्रिलिङ्गजाः।
विस्मिताः प्राणिनः सर्वे बभूवुरतितेजसम्।।२।।
भस्मोद्धूलितसर्वाङ्गं साररुद्राक्षभूषणम्।
जटामुकुटसंयुक्तं त्रिपुण्ड्राङ्कितमस्तकम्।।३।।
कटीतटीपटीभूतकन्थापटलबन्धुरम् ।
दधानं योगदण्डं च भस्माधारं कमण्डलुम्।।४।।
शिवाद्वैतपरिज्ञानपरमानन्दमोदितम् ।
निर्धूतसर्वसंसारवासनादोषपञ्जरम् ।।५।।
शिवागमसुधासिन्धुसमुन्मेषसुधाकरम् ।
चित्तारविन्दसंगूढशिवपादाम्बुजद्वयम् ।।६।।
यमादियोगतन्त्रज्ञं स्वतन्त्रं सर्वकर्मसु।
समस्तसिद्धसन्तानसमुदायशिखामणिम्।।७।।
वीरसिद्धान्तनिर्वाहकृतपट्टनिबन्धनम् ।
आलोकमात्रनिर्भिन्नसमस्तप्राणिपातकम्।।८।।

prādurbhūtaṁ tamālokya śivaliṅgāt triliṅgajā |
vismitāh praninah sarve babhūvuratitejasam ||2||

bhasmoddhūlitasarvāṅgaṁ sārarudrākṣabhūṣaṇam |
jatāmukutasaṅyuktaṁ tripundrāṅkitamastakam ||3||

kaṭītaṭīpaṭībhktakanthāpaṭalabandhuram
dadhānaṁ yogadaṇḍaṁ ca
bhasmādhāraṁ kamandalum ||4||

śivādvaitaparijñānaparamānandamoditam |
nirdhūtasarvasaṅsāravāsanādosapañjaram ||5||

śivāgamasudhāsindhusamunmeṣasudhākaram |
cittāravindasaṅgūdhaśivapādāmbujadvayam ||6||

yamādiyogatantrajñaṁ svatantraṁ sarvakarmasu |
samastasiddhasantānasamudāvaśikhmanim ||7||

vīrasiddhāntanirvāhakṛtapaṭṭanibandhanam |
ālokamātranirbhinnasamastaprāṇipātakam ||8||

All the beings born in the Triliṅga country were struck with wonder on seeing him (Śrī Reṇuka) who arose from the Śivaliṅga, who was extremely effulgent (2), whose limbs were smeared with the holy ash, who had adorned himself with excellent Rudrākṣas (beads), who had a crown of matted locks, whose forehead was marked with Tripuṇḍra (3), who looked charming with the patched garment tied around his waist, who held a yogadaṇḍa and kamaṇḍalu for storing holy ash (4), who had been delighted by the supreme bliss obtained through the realisation of non-duality with Śiva, who was totally bereft of the impressions of transmigration (5), who was the veritable full moon for the surging of the nectar ocean in the form of Śaivāgamas, who had been cherishing the pair of lotus-feet of Śiva in the lotus of his heart (6), who was efficient in the practice of Yoga such as yama, who was the crest-jewel of the assembly of all the races of Siddhas (7), who had girdled himself for propagating the Vīrasiddhānta

and whose mere sight was enough to destroy the sins of all beings. (8)

तमपृच्छन् जनाः सर्वे नमन्तः को भवानिति।
इति पृष्टो महायोगी जनैर्विस्मितमानसैः।।९।।
प्रत्युवाच शिवाद्वैतमहानन्दपरायणः।
पिनाकिनः पार्श्ववर्ती रेणुकाख्यगणेश्वरः।।१०।।
केनचित्कारणेनाहं शिवलिङ्गादिहाभवम्।
नाम्ना रेणुकसिद्धोऽहं सिद्धसन्ताननायकः।।११।।
स्वच्छन्दचारी लोकेऽस्मिन् शिवसिद्धान्तपालकः।
खण्डयन् जैनचार्वाकबौद्धादीनां दुरागमान्।।१२।।
इत्युक्त्वा पश्यतां तेषां विषयस्थिरचक्षुषाम्।
उत्थाय व्योममार्गेण मलयाद्रिमुपागमत्।।१३।।

tamapṛcchan janāḥ sarve namantaḥ ko bhavāniti |
iti pṛṣṭo mahāyogī janairvismitamānasaiḥ ||9||
pratyuvāca śivādvaitamahānandaparāyaṇaḥ |
pinākinaḥ pārśvavartī reṇukākhyo gaṇeśvaraḥ ||10||
kenacit kāraṇenāhaṁ śivaliṅgādihābhavam |
nāmnā reṇukasiddho'haṁ siddhasantānanāyakaḥ ||11||
svacchandacārī loke'smin śivasiddhāntapālakaḥ |
khaṇḍayan jainacārvākabauddhādīnāṁ durāgamān ||12||
ityuktvā paśyatāṁ teṣāṁ viṣayasthiracakṣuṣām |
utthāya vyomamārgeṇa malayādrimupāgamat ||13||

Saluting him all the people asked as to who he was. Having been asked by the people whose minds were struck with wonder, the great yogin (9), Reṇuka, who was the lord of the host of Śiva's devotees, who served Śiva (the wielder of Pināka bow) and who was absorbed in the supreme bliss in the form of non-duality with Śiva, said (10): "I am Reṇukasiddha by name, the leader of the lineage of Siddhas. I have here sprung up from this Śivaliṅga with some purpose.

(11) I freely move about in this world as the protector of Śaiva doctrine, refuting as I do the improper Āgamas (traditional treatises) of Jainas, Cārvākas, Bauddhas, etc. (12)" Having said this, he rose up, as they were seeing him with their eyes steady on their object of sight, and went towards Malaya mountain by aerial path. (13)

नवचन्दनकान्तारकन्दलन्मन्दमारुतम्।
अभङ्गुरभुजङ्गस्त्रीसंगीतरससंकुलम्।।१४।।
करिपोतकराकृष्टस्फुरदेलातिवासितम्।
वराहदंष्ट्रिकाध्वस्तमुस्तासुरभिकन्दरम्।।१५।।
पटीरदलपर्यङ्कप्रसुप्तव्याधदम्पतिम्।
माधवीमल्लिकाजातीमञ्जरीरेणुरञ्जितम्।।१६।।

navacandanakāntārakandalanmandamārutam |
abhaṅgurabhujaṅgastrīsaṅgītarasasaṅkulam ||14||
karipotakarākṛṣṭasphuradelātivāsitam |
varāhadaṅṣṭrikādhvastamustāsurabhikandaram ||15||
paṭīradalaparyaṅkaprasuptavyādhadampatim |
mādhavīmallikājātīmañjarīreṇurañjitam ||16||

(Śrī Reṇuka marched towards the Malaya mountain), which had the gentle breezes that could cut down the forest of fresh sandalwood trees, which was full of melody of music produced by the thick group of serpent damsels (14), which was fragrant with the trembling cardamom plants dragged by the trunks of young elephants, which had its valleys full of fragrance of the 'mustā' grass crushed by the tusks of boars (15), wherein the hunter - couples were asleep on the cots made up of camphor and plantain leaves and which was coloured with the pollens of the bunches of flowers of Mādhavī, Jasmine and Jātī creepers. (16)

तत्र कुत्रचिदाभोगसर्वर्तुकुसुमद्रुमे।
अपश्यदाश्रमं दिव्यमगस्त्यस्य महामुनेः।।१७।।

मन्दारचन्दनप्रायैर्मण्डितं तरुमण्डलैः।
शाखाशिखरसंलीनतारकागणकोरकैः ।।१८।।
मुनिकन्याकरानीतकलशाम्बुविवर्धितैः।
आलवालजलास्वादमोदमानमृगीगणैः।।१९।।
हेमारविन्दनिष्यन्दमकरन्दसुगन्धिभिः।
मरालालापवाचालुवीचिमालामनोहरैः।।२०।।
इन्दीवरवरज्योतिरन्धीकृतहरिन्मुखैः।
लोपामुद्रापदन्यासचरितार्थतटाङ्कितैः।।२१।।
हारनीहारकर्पूरहरहासामलोदकैः ।
नित्यनैमित्तिकस्नाननियमार्थैस्तपस्विनाम्।।२२।।
प्रकृष्टमणिसोपानैः परिवीतं सरोवरैः।
विमुक्तसत्त्ववैरस्यं ब्रह्मलोकमिवापरम्।।२३।।
हूयमानाज्यसन्तानधूमगन्धिमहास्थलम्।
शुकसंसत्समारब्धश्रुतिशास्त्रोपबृंहणम्।।२४।।

tatra kutracidābhogasarvartukusumadrume |
apaśyadāśramaṁ divyamagastyasya mahāmuneḥ ||17||

mandāracandanaprāyairmaṇḍitaṁ tarumaṇḍalaiḥ |
śākhāśikharasaṅlīnatārakāganakorakaiḥ ||18||

munikanyākarānītakalaśāmbuvivardhitaiḥ |
ālavālajalāsvādamodamānamṛgīganaiḥ ||19||

hemāravindaniṣyandamakarandasugandhibhiḥ |
marālālāpavācāluvīcimālāmanoharaiḥ ||20||

indīvaravarajyotirandhīkṛtaharinmukhaiḥ |
lopāmudrāpadanyāsacaritārthatatāṅkitaiḥ ||21||

hāranīhārakarpūraharahāsāmalodakaiḥ |
nityanaimittikasnānaniyamārthaistapasvinām ||22||

prakṛṣṭamaṇisopānaiḥ parivītaṁ sarovaraiḥ |
vimuktasattvavairasyaṁ brahmalokamivāparam ||23||

hūyamānājyasantānadhūmagandhimahāsthalam |
śukasaṅsatsamārabdhaśrutiśāstropabṛṅhanam ||24||

There at some place in that Malaya - mountain, which was endowed with trees bearing flowers throughout all seasons, he (Śrī Reṇuka) saw the holy hermitage of the great sage Agastya (17), which was adorned with the groups of trees such as Mandāra tree, sandalwood tree, etc., that were bearing buds of flowers resembling the galaxy of stars grown at the ends of their branches (18), which was also adorned with the herds of female deer that were nourished by the waters brought in pitchers by the hands of hermit-maids and that were delighted by drinking water from the basins of trees (19), which was surrounded by the lakes (23) that were fragrant with the honey issuing from the gold- coloured lotuses, that were charming with the series of waves rendered resonant with cooings of swans (20), that were rendering the quarters dark with the excellent lustre of the blue lotuses, that were endowed with banks sanctified by the feet of Lopāmudrā (21), that were full of waters as clear as pearl necklace, snow, camphor and Śiva's laughter, that were useful for the daily and occasional ablutions by the hermits (22) and that were decked with steps studded with excellent jewels, which was free from enmity on the part of animals and thus was like another Brahma-world (23), which was endowed with a vast ground that was fragrant with the smoke arising from the series of oblations offered and which was resonant with the repetition of Vedas and other Śāstras made by the hosts of parrots. (24)

तस्य मध्ये समासीनं मूले चन्दनभूरुहः।
सुकुमारदलच्छायादूरितादित्यतेजसः ।।२५।।
तडित्पिङ्गजटाभारैस्त्रिपुण्ड्राङ्कितमस्तकैः ।
भस्मोद्धूलितसर्वाङ्गैः स्फुरद्रुद्राक्षभूषणैः।।२६।।
नववल्कलवासोभिर्नानानियमधारिभिः ।
परिवीतं मुनिगणैः प्रमथैरिव शङ्करम्।।२७।।

समुज्ज्वलजटाजालैस्तप:पादपपल्लवै:।
स्फुरत्सौदामिनीकल्पैर्ज्वालाजालैरिवानलम्।।२८।।
विशुद्धभस्मकृतया त्रिपुण्ड्राङ्कितरेखया।
त्रिस्रोतसेव सम्बद्धशिलाभागं हिमाचलम्।।२९।।
भस्मालङ्कृतसर्वाङ्गं शशाङ्कमिव भूगतम्।
वसानं वल्कलं नव्यं बालातपसमप्रभम्।।३०।।
वडवाग्निशिखाजालसमालीढमिवार्णवम्।
सर्वासामपि विद्यानां समुदायनिकेतनम्।।३१।।
न्यक्कृतप्राकृताहन्तं निरूढशिवभावनम्।
तृणीकृतजगज्जालं सिद्धीनामुदयस्थलम्।।३२।।
मोहान्धकारतपनं मूलबोधमहीरुहम्।
ददर्श स महायोगी मुनिं कलशसंभवम्।।३३।।

tasya madhye samāsīnaṁ mūle candanabhūruhaḥ |
sukumāradalacchāyādūritādityatejasaḥ ||25||

taḍitpiṅgajaṭābhraistripaṇḍrākitamastakaiḥ |
bhasmoddhūlitasarvāṅgaiḥ
sphuradrudrākṣabhūṣaṇaiḥ ||26||

navavalkalavāsobhirnānāniyamadhāribhiḥ |
parivītaṁ muniganaiḥ pramathairiva śaṅkaram ||27||

samujjvalajaṭjālaistapaḥ pādapapallavaiḥ |
sphuratsaudāminīkalpairjvālājālairivānalam ||28||

viśuddhabhasmakśtayā tripuṇḍrāṅkitarekhayā |
trisrotaseva sambaddhaśilābhāgaṁ himācalam ||29||

bhasmālaṅkṛtasarvāṅgaṁ śaśāṅkamiva bhūgatam |
vasānaṁ valkalaṁ navyaṁ bālātapasamaprabham ||30||

vaḍavāgniśikhājālasamālīḍhamivārṇavam |
sarvsmapi vidyānāṁ samudāyaniketanam ||31||

nyakkṛtaprākṛtāhantaṁ nirūḍhaśivabhāvanam |
tṛṇīkṛtajagajjālaṁ siddhīnāmudayasthalam ||32||

mohāndhakāratapanaṁ mūlabodhamahīruham |
dadarśa sa mahāyogī muniṁ kalaśasaṁbhavam ||33||

In that hermitage (25) he (Śrī Reṇuka), the great sage, saw the pitcher-born sage (Agastya) (33), who sat under the sandalwood tree which warded off the sun-shine by the shadow of its tender foliage (25), who had been surrounded by the hosts of sages like Śaṅkara by his first devotees (pramathas) (27) with their matted locks reddish like lightning, with their foreheads marked by 'tripuṇḍra' (triple horizontal lines of holy ash — Bhasma), with all their limbs smeared with Bhasma, with their ornaments of shining beads, with their fresh bark garments (26) and with the observance of many religious vows (27), who looked like fire with the net-work of flames in the form of the net-work of matted locks that were the veritable sprouts of the tree of penance and that resembled the flashing lightning (28), who, with the 'tripuṇḍra' mark made by pure white Bhasma, looked like the Himālaya mountain with its rocky region associated with the three streams of Gaṅgā (29), who had all his limbs adorned with Bhasma marks and thus looked like the moon descending to the earth, who had decked himself with new bark garment having its lustre resembling the morning sun-shine (30) and thus looked like the ocean enveloped by the net-work of flames of submarine fire, who had been the abode for the collection of the lores (31), who had given up uncultured egoistic feeling, who had the conception of Śiva deep - rooted in him, who looked at the network of the worlds as if it were a straw of grass, who had been the source of superior powers (aṇimā, mahimā, etc.) (32), who had been the illuminator of the darkness of infatuation and who had been the divine tree of self-knowledge. (33)

समागतं महासिद्धं समीक्ष्य कलशोद्भव:।
गणेन्द्रं रेणुकाभिख्यं विवेद ज्ञानचक्षुषा।।३४।।
तस्यानुभावं विज्ञाय सहसैव समुत्थित:।

लोपामुद्राकरानीतैरुदकैरतिपावनैः ।।
पादौ प्रक्षालयामास स तस्य शिवयोगिनः।।३५।।
संपूज्य तं यथाशास्त्रं तन्नियोगपुरस्सरम्।
मुनिर्विनयसम्पन्नो निषसादासनान्तरे।।३६।।
समासीनं मुनिवरं सर्वतेजस्विनां विभुम्।
उवाच शान्तया वाचा रेवणः सिद्धशेखरः।।३७।।

tamāgataṁ mahāsiddhaṁ samīkṣya kalaśodbhavaḥ |
gaṇendraṁ reṇukābhikhyaṁ viveda jñānacakṣuṣā ||34||

tasyānubhvaṁ vijñāya sahasaiva samutthitaḥ |
lopāmudrākarānītairudakairatipāvanaiḥ ||
pādau prakṣālayāmāsa sa tasya śivayoginaḥ ||35||

saṁpūjya taṁ yathāśāstraṁ tanniyogapurassaram |
munirvinayasampanno niṣasādāsanāntare ||36||

samāsīnaṁ munivaraṁ sarvatejasvināṁ vibhum |
uvāca śāntayā vācā revaṇaḥ siddhaśekharaḥ ||37||

On seeing the great Siddha who had come, the pitcher - born sage (Agastya) came to know through his inner intellectual vision that he was the lord of Śiva's gaṇas (devotees), Reṇuka by name (34). Having known his spiritual power, he (Agastya) rose up immediately and washed his, the Śivayogin's, feet with the holy waters brought by Lopāmudrā with her hands. (35) Having worshipped him according to Śāstras after bringing him in, the sage, who was of great discipline, sat on another seat. (36) Then Śrī Reṇuka, the crest - jewel among the Siddhas, said in a calm voice to the great sage, who was the lord among the spiritual luminaries. (37)

निर्विघ्नं वर्तसे किं नु नित्या ते नियमक्रिया।
अथ वाऽगस्त्य तेजस्विन् कुतः स्युस्तेऽन्तरायकाः।।३८।।
विन्ध्यो निरुद्धो भवता विश्वोल्लङ्घनविभ्रमः।
नहुषो रोषलेशात् ते सद्यः सर्पत्वमागतः।।३९।।

आचान्ते भवता पूर्वं पङ्कशेषाः पयोधयः।
जीर्णस्ते जाठरे वह्नौ दृप्तो वातापिदानवः।।४०।।
एवंविधानां चित्राणां सर्वलोकातिशायिनाम्।
कृत्यानां तु भवान् कर्ता कस्तेऽगस्त्य समप्रभः।।४१।।
शिवाद्वैतपरानन्दप्रकाशनपरायणम् ।
भवन्तमेकं शंसन्ति प्रकृत्या सङ्गवर्जितम् ।।४२।।
पुरा हैमवतीसूनुरवदत् ते षडाननः।
शिवधर्मोत्तरं नाम शास्त्रमीश्वरभाषितम्।।४३।।
भक्तिः शैवी महाघोरसंसारभयहारिणी।
त्वया राजन्वती लोके जाताऽगस्त्य महामुने।।४४।।

nirvighnaṁ vartase kiṁ nu nityā te niyamakriyā |
atha vā'gastya tejasvin kutaḥ syuste'ntarāyakāḥ ||38||

vindhyo niruddho bhavatā viśvollaṅghanavibhramaḥ |
nahuṣo roṣaleśāt te sadyaḥ sarpatvamāgataḥ ||39||

ācānte bhavatā pūrvaṁ paṅkaśeṣāḥ payodhayaḥ |
jīrṇaste jāṭhare vahnau dṛpto vātāpidānavaḥ ||40||

evaṅvidhānāṁ citrāṇāṁ sarvalokātiśāyinām |
kṛtyānāṁ tu bhavān kartā kaste'gastya samaprabhaḥ ||41||

śivādvaitaparānandaprakāśanaparāyaṇam |
bhavantamekaṁ śaṅsanti prakṛtyā saṅgavarjitam ||42||

purā haimavatīsūnuravadat te ṣaḍānanaḥ |
śivadharmottaraṁ nāma śāstramīśvarabhāṣitam ||43||

bhaktiḥ śaivī mahāghorasaṅsārabhayahāriṇī |
tvayā rājanvatī loke jātā'gastya mahāmune ||44||

"O Agastya, one endowed with brilliance! Are you free from all obstacles? Are your religious practices regular? Or else, whence could there be any impediments so far as you are concerned? (38) The Vindhya mountain which was engaged in the sport of transgressing the limits of the world, was put

under control by you. By virtue of a little anger of yours, Nahuṣa was instantaneously transformed into a serpent. (39) In the past the oceans were reduced to the residue of mud through your sipping of water. The haughty demon Vatāpi was digested by you in your gastric fire. (40) Who can be equal to you in power as you are the performer of those wonderful deeds, which excel all the world? (41) You are alone praised as one who is without any association since you are devoted to the revelation of the supreme Bliss of non-duality with Śiva. (42) It may be asked how; the answer is — In the past, the six-faced God who is the son of Pārvatī, expounded to you the Śivadharmottara - śāstra, which was originally spoken by Śiva. (43) O great sage Agastya, the devotion to Śiva which was capable of removing all fear of terrible transmigration, was made manifest in the world by you." (44)

अथागस्त्यमुनिवचनम्—

इति तस्य वचः श्रुत्वा सिद्धस्य मुनिपुङ्गवः।
गम्भीरगुणया वाचा बभाषे भक्तिपूर्वकम्।।४५।।
अहमेव मुनीन्द्राणां लालनीयोऽस्मि सर्वदा।
भवदागमसम्पत्तिर्मां विना कस्य संभवेत्।।४६।।
स्थिरमद्य शिवज्ञानं स्थिरा मे तापसक्रिया।
भवद्दर्शनपुण्येन स्थिरा मे मुनिराजता।।४७।।
संसारसर्पदष्टानां मूर्च्छितानां शरीरिणाम्।
कटाक्षस्तव कल्याणं समुज्जीवनभेषजम्।।४८।।
समस्तलोकसन्दाहतापत्रयमहानलः ।
त्वत्पदाम्बुजकणास्वादादुपशाम्यति देहिनाम्।।४९।।
रेणुकं त्वां विजानामि गणनाथं शिवप्रियम्।
अवतीर्णमिमां भूमिं मदनुग्रहकाङ्क्षया।।५०।।
भवादृशानां सिद्धानां प्रबोधध्वस्तजन्मनाम्।
प्रवृत्तिरीदृशी लोके परानुग्रहकारिणी।।५१।।

त्वन्मुखाच्छ्रोतुमिच्छामि सिद्धान्तं श्रुतिसंमतम्।
सर्वज्ञ वद मे साक्षाच्छैवं सर्वार्थसाधकम्।।५२।।
सद्यः सिद्धिकरं पुंसां सर्वयोगीन्द्रसेवितम्।
दुराचारैरनाघ्रातं स्वीकृतं वेदवेदिभिः।।
शिवात्मैक्यमहाबोधसम्प्रदायप्रवर्तकम्।।५३।।
उक्त्वा भवान् सकललोक-
महोपकारं सिद्धान्तसंग्रहमनादृतबाह्यतन्त्रम्।
सद्यः कृतार्थयितुमर्हति दिव्ययोगिन्
नानागमश्रवणवर्तितसंशयं माम्।।५४।।

athgastyamunivacanam—

iti tasya vacaḥśrutvā siddhasya munipuṅgavaḥ |
gambhīragunavā vācā babhse bhaktipūrvakam | |45| |
ahameva munīndrāṇāṁ lālanīyo'smi sarvadā |
bhavadāgamasampattirmāṁ vinā kasya saṁbhavet | |46| |
sthiramadya śivajñānaṁ sthirā me tāpasakriyā |
bhavaddarśanapunyena sthirā me munirājatā | |47| |
saṅsārasarpadaṣṭānāṁ mūrcchitānāṁ śarīriṇām |
katāksastava kalyānaṁ samujjīvanabhesajam | |48| |
samastalokasandāhatāpatrayamahānalaḥ |
tvatpadāmbukanāsvdādupaśāmvati dehinām | |49| |
reṇukaṁ tvāṁ vijānāmi gaṇanāthaṁ śivapriyam |
avatīrnamimāṁ bhūmiṁ madanugrahakāṅksavā | |50| |
bhavādrśānāṁ siddhānāṁ prabodhadhvastajanmanām |
pravrttirīdrśī loke parānugrahakārinī | |51| |
tvanmukhācchrotumicchāmi siddhntaṅśrutisaṁmatam |
sarvaiña vada me sākṣā-cchaivaṁ sarvārthasādhakam | |52| |

sadyaḥ siddhikaraṁ puṅsāṁ sarvayogīndrasevitam |
durācārairanāghrātaṁ svīkṛtaṁ vedavedibhiḥ ||
sivātmaikvamahābodhasampradāvapravartakam ||53||

uktvā bhavān sakalalokamahopakāraṁ
siddhntasaṅgrahamanādṛtabāhyatantram |
sadyaḥ kṛtārthayitumarhati divyayogin
nānāgamaśravanavartitasaṅśavaṅ mām ||54||

Having heard Siddha's (Śrī Reṇuka's) speech, the best among the sages (Agastya) said with devotion in a speech that was endowed with the quality of depth (45) — "I should, among the great sages, be praised at all times; for, to whom except me, has befallen this fortune of your visit? (46) By the merit of your sight, my knowledge of Śiva has become firm, my performance of penance has become firm (fruitful) and my distinction as the lord of the sages has become firm. (47) The auspicious glance of yours is the medicine for revival in the case of those beings who are in a swoon for having been bitten by the serpent of transmigration. (48) The great fire of three afflictions which burns the entire world gets extinguished by the swallowing of a drop of water from your feet (Pādodaka)". (49) When asked as to 'who I am', he says - "I know that you are the lord of the Śivagaṇas called Reṇuka, who is dear to Śiva and that you have descended to the earth with a desire to render favour to me. (50) Such is the attitude of conferring favour on others in the case of Siddhas of your stature, whose transmigration has been arrested by spiritual knowledge. (51) Hence I would like to hear from you the Siddhānta (doctrine), which is acceptable to the Śrutis (Vedas). O omniscient one, please tell me the doctrine which is directly associated with Śiva, which is the means for attaining all rewards (52), which brings immediate achievement for the people, which is resorted to by all the best sages, which is not even smelt by the persons of ill-conduct, which is accepted by the knowers of Veda, and which spreads the great tradition consisting in the awareness of the

unity of Ātman with Śiva. (53) Hence, O divine yogin, it behoves you to make me, who am full of doubts due to hearing many traditional lores, presently blessed by expounding the Śaiva doctrine, which is of great benefit to the entire world and which does not respect any external treatises". (54)

ॐ तत्सदिति श्रीशिवयोगीतेषु सिद्धान्तागमेषु शिवाद्वैतवीद्यायां
शिवयोगशास्त्रे श्रीरेणुकागस्त्यसंवादे वीरशैवधर्मनिर्णये
श्रीशिवयोगीशिवाचार्यविरचिते श्रीसिद्धान्तशिखामणौ
अनुक्रमवर्णनो नाम चतुर्थः परिच्छेदः ।।

Om Tatsaditi Śrīśivagīteṣu siddhāntāgamesu
śivādvaitavidyāyām śivayogaśāstre
śrireṇukāgastyasamvāde vīraśaivadharmanirṇaye
śivayogīśivācāryaviracite Śrīsiddhantaśikhāmanau
anukramavarnano nāma caturthah paricchedah //4//

Thus ends the fourth chapter called
'the meeting between Śrī Reṇuka and Agastya'
in Srī Siddhāntaśikhāmaṇi, which is the essence of
Vedas, Āgamas, Purāṇas culled out by Śrī Śivayogin,
who is the great teacher among the Vīramāheśvaras. (4)

पञ्चमः परिच्छेदः

भक्तस्थले पिण्डपिडज्ञानसंसारहेयस्थलप्रसङ्गः

अथागस्त्यवचः श्रुत्वा रेणुको गणनायकः।
ध्यात्वा क्षणं महादेवं साम्बमाह समाहितः।।१।।

athāgastyavacaḥ śrutvā reṇuko gaṇanāyakaḥ |
dhyātvā kṣaṇaṁ mahādevaṁ sāmbamāha samāhitaḥ ||1||

Then on hearing the words of Agastya, Śrī Reṇuka, the lord of Gaṇas, cherished mentally with concentration the Mahādeva along with Ambā (Śakti) and said: (1)

अगस्त्य मुनिशार्दूल समस्तागमपारग।
शिवज्ञानकरं वक्ष्ये सिद्धान्तं शृणु सादरम्।।२।।

agastya muniśārdūla samastāgamapāraga |
śivajñānakaraṁ vakṣye siddhāntaṁ śṛṇu sādaram ||2||

O Agastya, who is the lion among the sages and who is well versed in all the Āgamas, I shall tell you the Siddhānta (doctrine) which inculcates the knowledge of Śiva; listen to it with respect. (2)

अगस्त्य खलु सिद्धान्ता विख्याता रुचिभेदतः।
भिन्नाचारसमायुक्ता भिन्नार्थप्रतिपादकाः।।३।।

agastya khalu siddhāntā vikhyātā rucibhedataḥ |
bhinnācārasamāyuktā bhinnārthapratipādakāḥ ||3||

O Agastya, there are (many) Siddhāntas which are well known, which differ according to aptitudes, which are associated with various practices and which propound various tenets. (3)

सांख्यं योगः पाञ्चरात्रं वेदाः पाशुपतं तथा।
एतानि मानभूतानि नोपहन्यानि युक्तिभिः।।४।।

sāṅkhyaṁ yogaḥ pāñcarātraṁ vedāḥ pāśupataṁ tathā |
etāni mānabhūtāni nopahanyāni yuktibhiḥ ||4||

Sāṅkhya, Yoga, Pāñcarātra, Vedas and Pāśupata, these are the Siddhāntas which are quite authoritative and which should not be refuted with arguments. (4)

वेदः प्रधानं सर्वेषां सांख्यादीनां महामुने।
वेदानुसरणादेषां प्रामाण्यमिति निश्चितम्।।५।।

vedaḥ pradhānaṁ sarveṣāṁ
sāṅkhyādīnāṁ mahāmune |
vedānusaraṇādeṣāṁ prāmāṇyamiti niścitam ||5||

O Great sage, among these, Sāṅkhya, etc., Veda is predominant. The authoritativeness of these is decidedly on the ground that they follow Veda. (5)

पाञ्चरात्रस्य सांख्यस्य योगस्य च तथा मुने।
वेदैकदेशवर्तित्वं शैवं वेदमयं मतम्।।६।।

pāñcarātrasya sāṅkhyasya yogasya ca tathā mune |
vedaikadeśavartitvaṁ śaivaṁ vedamayaṁ matam ||6||

O sage, Pāñcarātra, Sānkhya and Yoga are based on some parts of Veda, while Śaivasiddhānta is based on the entire Veda. (6)

वेदैकदेशवर्तिभ्यः सांख्यादिभ्यो महामुने।
सर्ववेदानुसारित्वाच्छैवतन्त्रं विशिष्यते।।७।।

vedaikadeśavartibhyaḥ sāṅkhyādibhyo mahāmune |
sarvavedānusāritvācchaivatantraṁ viśiṣyate ||7||

O great sage, compared to Sāṅkhya, etc., which are based on some parts of Veda, the Śaivasiddhānta, which follows the entire Veda, is superior. (7)

शैवतन्त्रमिति प्रोक्तं सिद्धान्ताख्यं शिवोदितम्।
सर्ववेदार्थरूपत्वात् प्रामाण्यं वेदवम् सदा।।८।।

śaivatantramiti proktaṁ siddhāntākhyaṁ śivoditam |
sarvavedārtharūpatvāt prāmānyaṁ vedavat sadā ||8||

The Śaiva doctrine which is known as Siddhānta expounded by Śiva is authoritative like Veda, because it brings out the significance of the entire Veda. (8)

आगमा बहुधा प्रोक्ता: शिवेन परमात्मना।
शैवं पाशुपतं सोमं लाकुलं चेति भेदत:।।९।।

āgamā bahudhā proktāḥ śivena paramātmanā |
śaivaṁ pāśupataṁ somaṁ lākulaṁ ceti bhedatah ||9||

Āgamas are of many kinds as told by Śiva the Supreme Self. They are classified as Śaiva, Pāśupata, Soma and Lākula. (9)

तेषु शैवं चतुर्भेदं तन्त्रं सर्वविनिश्चितम्।
वामं च दक्षिणं चैव मिश्रं सिद्धान्तसंज्ञकम्।।१०।।

teṣu śaivaṁ caturbhedaṁ tantraṁ sarvaviniścitaṁ |
vāmaṁ ca dakṣiṇaṁ caiva miśraṁ siddhntasaṅiñakam||10||

Among them (Āgamas) Śaiva is of four kinds as decided by all. They are Vāma, Dakṣiṇa, Miśra and Siddhānta. (10)

शक्तिप्रधानं वामाख्यं दक्षिणं भैरवात्मकम्।
सप्तमातृपरं मिश्रं सिद्धान्तं वेदसंमतम्।।११।।

śaktipradhānaṁ vāmākhyaṁ dakṣiṇaṁ bhairavātmakam |
saptamātrparaṁ miśraṁ siddhāntaṁ vedasaṁmatam ||11||

Vāmatantra has the predominance of Śakti, Dakṣiṇatantra has Bhairava as its deity, Miśratantra is dedicated to Saptamātṛkās and Siddhānta is agreeable to Veda. (11)

वेदधर्माभिधायित्वात् सिद्धान्ताख्य: शिवागम:।
वेदबाह्यविरोधित्वाद् वेदसंमत उच्यते।।१२।।

vedadharmābhidhāyitvāt siddhāntākhyaḥ śivāgamaḥ |
vedabāhvavirodhitvād vedasaṁmata ucvate ||12||

The Śivāgama (Śaivatantra) called Siddhānta is said to be acceptable to Veda because it advocates the Dharma that is taught in Veda and also because it opposes whatever that is outside or unacceptable to Veda. (12)

वेदसिद्धान्तयोरैक्यमेकार्थप्रतिपादनात् ।
प्रामाण्यं सदृशं ज्ञेयं पण्डितैरेतयो: सदा।।१३।।

vedasiddhāntayoraikyamekārthapratipādanāt |
prāmānyaṁ sadrśaṁ iñeyaṁ panditairetayoā sadā||13||

Veda and Siddhānta are one because they propound the same doctrine. Authoritativeness of the two should always be grasped as similar by the learned. (13)

सिद्धान्ताख्ये महातन्त्रे कामिकाद्ये शिवोदिते।
निर्दिष्टमुत्तरे भागे वीरशैवमतं परम्।।१४।।

siddhāntākhye mahātantre kāmikādye śivodite |
nirdistamuttare bhāge vīraśaivamataṁ param ||14||

In the latter part of the great traditional lore called Siddhānta which starts with Kāmika and which is taught by Śiva, the supreme doctrine of Vīraśaiva is advocated. (14)

विद्यायां शिवरूपायां विशेषाद् रमणं यत:।
तस्मादेते महाभागा वीरशैवा इति स्मृता:।।१५।।

vidyāyāṁ śivarūpāyāṁ viśeṣād ramaṇaṁ yataḥ |
tasmādete mahābhāgā vīraśaivā iti smrtāh ||15||

It is because of the special experience of bliss in the knowledge in the form of Śiva that these great souls are called as 'Vīraśaīvas'. (15)

वीशब्देनोच्यते विद्या शिवजीवैक्यबोधिका।
तस्यां रमन्ते ये शैवा वीरशैवास्तु ते मताः।।१६।।

vīśabdenocyate vidyā śivajīvaikyabodhikā |
tasvāṁ ramante ve śaivā vīraśaivāstu te matāh ||16||

The term "vī" stands for "vidyā" (knowledge) which teaches the identity of Śiva and Jīva. Those devotees of Śiva who take delight in that are called Vīraśaivas. (16)

विद्यायां रमते यस्मान्मायां हेयां श्ववद्रहेत्।
अनेनैव निरुक्तेन वीरमाहेश्वरः स्मृतः।।१७।।

vidyāyāṁ ramate yasmānmāyāṁ heyāṁ śvavadrahet |
anenaiva niruktena vīramāheśvarah smrtah ||17||

Through the etymology in the form of 'vidyāyāṁ ramate' (one who takes delight in knowledge) and 'heyāṁ mayāṁ śvavad rahet' (one who discards detestable Māyā as it were a dog), one gets the designation of "Vīramāheśvara". (17)

वेदान्तजन्यं यज्ज्ञानं विद्येति परिकीर्त्यते।
विद्यायां रमते तस्यां वीर इत्यभिधीयते।।१८।।

vedāntajanyaṁ yajjñānaṁ vidyeti parikīrtyate |
vidvāvāṁ ramate tasvāṁ vīra itvabhidhīvate ||18||

That knowledge which arises from Vedānta is called as 'Vidyā'. He who takes delight (ramate) in that knowledge is designated as 'Vīra'. (18)

शैवैर्माहेश्वरैश्चैव कार्यमन्तर्बहिःक्रमात्।
शिवो महेश्वरश्चेति नात्यन्तमिह भिद्यते।।१९।।
यथा तथा न भिद्यन्ते शैवा माहेश्वरा अपि।

śaivairmāheśvaraiścaiva kāryamantarbahiḥkramāt |
śivo maheśvaraśceti nātvantamiha bhidvate ||19||

vathā tathā na bhidvante śaivā māheśvarā api |

The worship of the Liṅga (Kāryam) by the Śaivas and the Māheśvaras is in method internal and external respectively. Just as between Śiva and Maheśvara there is not much of a difference, similarly between Śaivas and Māheśvaras there is not much of a difference. (19-20)

शिवाश्रितेषु ते शैवा ज्ञानयज्ञरता नराः।।२०।।
माहेश्वराः समाख्याताः कर्मयज्ञरता भुवि।
तस्मादाभ्यन्तरे कुर्युः शैवा माहेश्वरा बहिः।।२१।।

śivāśritesu te śaivā iñānavaiñaratā narāh ||20||
māheśvarāḥ samākhyātāḥ karmayajñaratā bhuvi |
tasmādābhvantare kurvuh śaivā māheśvarā bahih ||21||

They are Śaivas who are the persons engaged in the sacrifice in the form of knowledge (20), while Māheśvaras are said to be those who are engaged in the sacrifice in the form of action. Hence Śaivas do internal worship and Māhaśvaras do external worship. (20-21)

वीरशैवास्तु षड्भेदाः स्थलधर्मविभेदतः।
भक्तादिव्यवहारेण प्रोच्यन्ते शास्त्रपारगैः।।२२।।

vīraśaivāstu ṣaḍbhedāḥ sthaladharmavibhedataḥ |
bhaktādivvavahārena procvante śāstrapāragaih ||22||

Vīraśaivas are six - fold depending on the difference in the religious practices of Sthalas. They are called in practice as Bhakta, etc., by the experts in Śāstras (religious lore). (22)

शास्त्रं तु वीरशैवानां षड्विधं स्थलभेदतः।
धर्मभेदसमायोगाद् अधिकारिविभेदतः।।२३।।

śāstraṁ tu vīraśaivānāṁ ṣaḍvidhaṁ sthalabhedataḥ |
dharmabhedasamāvogād adhikārivibhedatah ||23||

The Śāstra of the Vīraśaivas is six-fold depending upon the differences in Sthalas, differences in religious

practices ordained and differences in eligibility for each stage. (23)

आदौ भक्तस्थलं प्रोक्तं ततो माहेश्वरस्थलम्।
प्रसादिस्थलमन्यत्तु प्राणलिङ्गिस्थलं ततः।।
शरणस्थलमाख्यातं षष्ठमैक्यस्थलं मतम्।।२४।।

ādau bhaktasthalaṁ proktaṁ tato māheśvarasthalam |
prasādisthalamanyattu prānaliṅgisthalaṁ tatah ||
śaranasthalamhkhyḥtaṁ sasthamaikvasthalaṁ matam ||24||

The first one is said to be the Bhaktasthala, then the Māheśvarasthala. Prasādisthala is another. Then comes the Prāṇaliṅgisthala. Śaraṇasthala is then told. Aikyasthala is regarded as the sixth. (24-25)

भक्तस्थलं प्रवक्ष्यामि प्रथमं कलशोद्भव।
तदवान्तरभेदांश्च समाहितमनाः शृणु।।२५।।

bhaktasthalaṁ pravakṣyāmi prathamaṁ kalaśodbhava |
tadavāntarabhedāṅśca samāhitamanāh śrnu ||25||

O Agastya, Pitcher - born Sage, I shall first tell you about Bhaktasthala and its sub-varieties. Listen to me with your mind extremely attentive. (25)

शैवी भक्तिः समुत्पन्ना यस्यासौ भक्त उच्यते।
तस्यानुष्ठेयधर्माणामुक्तिर्भक्तस्थलं मतम्।।२६।।

śaivī bhaktiḥ samutpannā yasyāsau bhakta ucyate |
tasvānusthevadharmnmuktirbhaktasthalaṁ matam ||26||

He in whom devotion of Śiva has arisen is called Bhakta. Bhaktasthala consists in the exposition of the religious practices to be practised by him (i.e., the Bhakta). (26)

अवान्तरस्थलान्यत्र प्राहुः पञ्चदशोत्तमाः।
पिण्डता पिण्डविज्ञानं संसारगुणहेयता।।२७।।
दीक्षा लिङ्गधृतिश्चैव विभूतेरपि धारणम्।
रुद्राक्षधारणं पश्चात् पञ्चाक्षरजपस्तथा।।२८।।
भक्तमार्गक्रिया चैव गुरोर्लिङ्गस्य चार्चनम्।
जङ्गमस्य तथा ह्येषां प्रसादस्वीकृतिस्तथा।।२९।।
अत्र दानत्रयं प्रोक्तं सोपाधि निरुपाधिकम्।
सहजं चेति निर्दिष्टं समस्तागमपारगैः।।
एतानि शिवभक्तस्य कर्तव्यानि प्रयत्नतः।।३०।।

avāntarasthalānyatra prāhuḥ pañcadaśottamāḥ |
pindatā pindaviiñānaṁ saṅsāragunahevatā ||27||
dīkṣā liṅgadhṛtiścaiva vibhūterapi dhāraṇam |
rudrāksadhāranaṁ paścāt pañcāksaraiapastathā ||28||
bhaktamārgakriyā caiva gurorliṅgasya cārcanam|
iaṅgamasva tathā hvesāṁ prasādasvīkrtistathā ||29||
atra dānatrayaṁ proktaṁ sopādhi nirupādhikam |
sahajaṁ ceti nirdiṣṭaṁ samastāgamapāragaiḥ ||
etāni śivabhaktasva kartavāvni pravatnatah ||30||

Here the noble persons say that there are fifteen sub-Sthalas as — 1. Piṇḍasthala, 2. Piṇḍajñānasthala, 3. Saṁsāraheyasthala, 4. Dīkṣālakṣana - Gurukāruṇyasthala, 5. Liṅgadhāraṇasthala, 6. Vibhūtidhāraṇasthala, 7. Rudrākṣadhāraṇasthala, 8. Pañcākṣarījapasthala, 9. Bhaktamārgakriyāsthala, 10. Ubhayasthala, 11. Trividhasampattisthala, 12. Caturvidhasārāyasthala, 13. Sopādhidānasthala, 14. Nirupādhidānasthala and 15. Sahajadānasthala. These are to be practised with great efforts by the devotee of Śiva. (27-30)

बहुजन्मकृतैः पुण्यैः प्रक्षीणे पापपञ्जरे।
शुद्धान्तःकरणो देही पिण्डशब्देन गीयते ।।३१।।

bahujanmakṛtaiḥ puṇyaiḥ prakṣīṇe pāpapañjare |
śuddhāntaḥkaraṇo dehī piṇḍaśabdena gīyate ||31||

The embodied soul (dehī = jīvātman), whose inner conscience is rendered pure by the destruction of the network of sins through the merits acquired in many lives, is extolled by the word 'Piṇḍa'. (31)

शिवशक्तिसमुत्पन्ने प्रपञ्चेऽस्मिन् विशिष्यते।
पुण्याधिकः क्षीणपापः शुद्धात्मा पिण्डनामकः।।३२।।

śivaśaktisamutpanne prapañce'smin viśicyate |
puṇyādhikaḥ kṣīṇapāpaḥ śuddhātmā piṇanāmakaḥ||32||

In this world which has evolved from Śiva and Śakti, the pure Self who has the predominance of merit, who is totally free from sin and who is called 'Piṇḍa', excels all. (32)

एक एव शिवः साक्षाच्चिदानन्दमयो विभुः।
निर्विकल्पो निराकारो निर्गुणो निष्प्रपञ्चकः।
अनाद्यविद्यासम्बन्धात्तदंशो जीवनामकः।।३४।।
देवतिर्यङ्मनुष्यादिजातिभेदे व्यवस्थितः।
मायी महेश्वरस्तेषां प्रेरको हृदि संस्थितः।।३५।।

eka eva śivaḥ sākṣāccidānandamayo vibhuḥ ||33||

nirvikalpo nirākāro nirguṇo niṣprapañcakaḥ |
anādyavidyāsambandhāttadaṁśo jīvanāmakaḥ ||34||

devatiryaṅmanuṣyādijātibhede vyavasthitaḥ |
māyī maheśvarasteṣāṁ prerako hṛdi saṁsthitaḥ ||35||

One and only one is Śiva, who is actually the lord of the nature of intelligence and bliss (33), who is all - pervasive, who is without alternative, who is without form, who is without guṇas and who is without diversity. His portion is Jīva (soul) due to association with beginningless nescience. (34) It is arranged in the diversity of birth as gods, animals, human beings, etc. Maheśvara with his Māyāśakti resides in the hearts of all beings as the impelling force. (35)

चन्द्रकान्ते यथा तोयं सूर्यकान्ते यथानलः।
बीजे यथाङ्कुरः सिद्धस्तथात्मनि शिवः स्थितः।।३६।।

candrakānte yathā toyaṁ sūryakānte yathānalaḥ |
bīje yathāṅkuraḥ siddhastathātmani śivaḥ sthitaḥ ||36||

Just as water is found in the Candrakānta (moon - stone), fire in the Sūryakānta (sun - stone) and sprout in the seed, so is Śiva residing in the Soul (Jīva). (36)

आत्मत्वमीश्वरत्वं च ब्रह्मण्येकत्र कल्पितम्।
बिम्बत्वं प्रतिबिम्बत्वं यथा पूषणि कल्पितम्।।३७।।
गुणत्रयविभेदेन परतत्त्वे चिदात्मनि।
भोक्तृत्वं चैव भोज्यत्वं प्रेरकत्वं च कल्पितम्।।३८।।

ātmatvamīśvaratvaṁ ca brahmaṇyekatra kalpitam |
bimbatvaṁ pratibimbatvaṁ yathā pūṣaṇi kalpitam ||37||

guṇatrayavibhedena paratattve cidātmani |
bhoktṛtvaṁ caiva bhojyatvaṁ prerakatvaṁ ca kalpitam ||38||

Just as the object of reflection and the reflection are created in the case of the sun so are 'ātmatva' and 'īśvaratva' created in the Brahman only. (37) In the Paratattva (Paraśiva) which is of the nature of intelligence, the three states of being the enjoyer, the enjoyed and the impelling force, are created due to disparity among the three guṇas (sattva, etc). (38)

गुणत्रयात्मिका शक्तिर्ब्रह्मनिष्ठा सनातनी।
तद्वैषम्यात् समुत्पन्ना तस्मिन् वस्तुत्रयाभिधा।।३९।।

guṇatrayātmikā śaktirbrahmaniṣṭhā sanātanī |
tadvaiṣamyāt samutpannā tasmin vastutrayābhidhā ||39||

The Śakti who is of the nature of three guṇas and who is ancient, adheres in the Brahman (Paraśiva). It is by the disparity in her (i.e., the guṇas) that the threefold distinction arose in it (the Brahman). (39)

किञ्चित्सत्त्वरजोरूपं भोक्तृसंज्ञकमुच्यते।
अत्यन्ततामसोपाधिर्भोज्यमित्यभिधीयते।।
परतत्त्वमयोपाधिर्ब्रह्मचैतन्यमीश्वरः ।।४०।।

kiñcitsattvarajorūpaṁ bhoktṛsaṅjñakamucyate |
atyantatāmasopādhirbhojyamityabhidhīyate ||
paratattvamayopādhirbrahmacaitanyamīśvaraḥ ||40||

That which is of the nature of Rajas mixed with a little Sattva is designated as Bhoktṛ (the enjoyer). That which has the extreme dose of Tamas as its attribute, is said be to be Bhojya (the enjoyed). That supreme spirit in the form of Brahman with the supreme priniciple as its attribute, is the Īśvara (the Lord). (40)

भोक्ता भोज्यं प्रेरयिता वस्तुत्रयमिदं स्मृतम्।
अखण्डे ब्रह्मचैतन्ये कल्पितं गुणभेदतः।।४१।।

bhoktā bhojyaṁ prerayitā vastutrayamidaṁ smṛtam |
akhaṇe brahmacaitanye kalpitaṁ guṇabhedataḥ ||41||

Bhoktṛ (the enjoyer), Bhojya (the enjoyed) and Preraka (the impeller) — these constitute the threefold phenomenon created in the unbroken Spirit in the form of Brahman due to differences in guṇas. (41)

अत्र प्रेरयिता शम्भुः शुद्धोपाधिर्महेश्वरः।
संमिश्रोपाधयः सर्वे भोक्तारः पशवः स्मृताः।।४२।।

atra prerayitā śambhuḥ śuddhopādhirmaheśvaraḥ |
saṁmiśropādhayaḥ sarve bhoktāraḥ paśavaḥ smṛtāḥ ||42||

Here the impeller is Śambhu, who is the Maheśvara (the Great Lord) whose attribute is of the nature of purity (sattva). All those which are of mixed adjunct are the Bhoktṛs, i.e., the enjoyers. They are known as Paśus. (42)

भोज्यमव्यक्तमित्युक्तं शुद्धतामसरूपकम्।
सर्वज्ञः प्रेरकः शम्भुः किञ्चिज्ज्ञो जीव उच्यते।।
अत्यन्तगूढचैतन्यं जडमव्यक्तमुच्यते।।४३।।

bhojyamavyaktamityuktaṁ śuddhatāmasarūpakam |
sarvajñaḥ prerakaḥ śambhuḥ kiñcijjño jīva ucyate ||
atyantagūḍhacaitanyaṁ jaḍamavyaktamucyate ||43||

Bhojya is otherwise known as Avyakta (the unmanifest); it is purely related to darkness (tāmasa) in form. Preraka is Śambhu (Śiva) the omniscient and Jīva (Bhoktṛ) is said to be of limited knowledge. Avyakta (Bhojya) is said to be insentient (jaḍa). (43)

उपाधिः पुनराख्यातः शुद्धाशुद्धविभेदतः।
शुद्धोपाधिः परा माया स्वाश्रयाऽमोहकारिणी।।४४।।
अशुद्धोपाधिरप्येवमविद्याश्रयमोहिनी ।
अविद्याशक्तिभेदेन जीवा बहुविधाः स्मृताः।।४५।।

upādhiḥ punarākhyātaḥ śuddhāśuddhavibhedataḥ |
śuddhopādhiḥ parā māyā svāśrayā'mohakāriṇī ||44||

aśuddhopādhirapyevamavidyāśrayamohinī |
avidyāśaktibhedena jīvā bahuvidhāḥ smṛtāḥ ||45||

The attribute (upādhi) is again said to be twofold as pure and impure. The pure attribute is higher Māyā who resides in Śiva himself and does not create infatuation in him. (44) The impure attribute is Avidyā which creates infatuation wherever it resides. Due to multiplicity in Māyāśakti, Jīvas are many. (45)

मायाशक्तिवशादीशो नानामूर्तिधरः प्रभुः।
सर्वज्ञः सर्वकर्ता च नित्यमुक्तो महेश्वरः।।४६।।
किञ्चित्कर्ता च किञ्चिज्ज्ञो बद्धोऽनादिशरीरवान्।
अविद्यामोहिता जीवा ब्रह्मैक्यज्ञानवर्जिताः।।४७।।
परिभ्रमन्ति संसारे निजकर्मानुसारतः।
देवतिर्यङ्मनुष्यादिनानायोनिविभेदतः ।।४८।।

māyāśaktivaśādīśo nānāmūrtidharaḥ prabhuḥ |
sarvajñaḥ sarvakartā ca nityamukto maheśvaraḥ ||46||

kiñcitkartā ca kiñcijjño baddho'nādiśarīravān |
avidyāmohitā jīvā brahmaikyajñānavarjitāḥ ||47||

paribhramanti saṁsāre nijakarmānusārataḥ |
devatiryaṅmanuṣyādinānāyonivibhedataḥ ||48||

Due to the influence of Māyāśakti, the Lord assumes many divine forms. He is the omniscient, omnipotent and ever-liberated Great Lord. (46) The Jiva is, on the other hand, of limited potency and limited knowledge; he is bound and subjected to beginningless incarnation. The Jīvas who are infatuated by Avidyā (nescience) and who are bereft of the knowledge of their oneness with Paraśivabrahman (47), revolve in the cycle of birth and death in accordance with their funds of karma (past deeds) taking them to multifarious wombs such as those of gods, animals, human beings, etc. (48)

चक्रनेमिक्रमेणैव भ्रमन्ति हि शरीरिणः।
जात्यायुर्भोगवैषम्यकारणं कर्म केवलम्।।४९।।

cakranemikrameṇaiva bhramanti hi śarīriṇaḥ |
jātyāyurbhogavaiṣamyakāraṇaṁ karma kevalam ||49||

The embodied souls revolve in the manner of a wheel's rim. The cause for disparity as regards species, duration of life and experiences is the fund of karma alone. (49)

एतेषां देहिनां साक्षी प्रेरकः परमेश्वरः।
एतेषां भ्रमतां नित्यं कर्मयन्त्रनियन्त्रणे।।५०।।

eteṣāṁ dehināṁ skāṣī prerakaḥ parameśvaraḥ |
eteṣāṁ bhramatāṁ nityaṁ karmayantraniyantraṇe ||50||

Of these embodied souls, the witness is the impeller Parameśvara in controlling the operation of Karma of these that are ever-revolving in the cycle of birth and death. (50)

देहिनां प्रेरकः शम्भुर्हितमार्गोपदेशकः।
पुनरावृत्तिरहितमोक्षमार्गोपदेशकः ।।५१।।

dehināṁ prerakaḥ śambhurhitamārgopadeśakaḥ |
punarāvṛttirahitamokṣamārgopadeśakaḥ ||51||

Śambhu, who is the impeller of the embodied souls, is the one who reveals a salutary path as he gives advice about the path of emancipation from which there is no return (to transmigration). (51)

स्वकर्मपरिपाकेन प्रक्षीणमलवासनः।
शिवप्रसादाज्जीवोऽयं जायते शुद्धमानसः।।५२।।

svakarmaparipākena prakṣīṇamalavāsanaḥ |
śivaprasdjjīvo'yaṁ jāyate śuddhamānasaḥ ||52||

By virtue of the maturity of his Karma (fruits of deeds), one gets all impressions of impurities eradicated. Such an embodied soul becomes pure of mind due to the grace of Śiva. (52)

शुद्धान्तःकरणे जीवे शुद्धकर्मविपाकतः।
जायते शिवकारुण्यात् प्रस्फुटा भक्तिरैश्वरी।।५३।।

śuddhāntaḥkaraṇe jīve śuddhakarmavipākataḥ |
jāyate śivakāruṇyāt prasphuṭā bhaktiraiśvarī ||53||

There arises a clear devotion pertaining to Śiva out of the grace of Śiva in the embodied soul whose conscience is pure as a result of pure 'Karma'. (53)

जन्तुरन्त्यशरीरोऽसौ पिण्डशब्दाभिधेयकः।।५४।।

janturantyaśarīro'sau piṇḍaśabdābhidheyakaḥ ||54||

The embodied soul who is in his last body, is to be designated by the term 'Piṇḍa'. (54)

शरीरात्मविवेकेन पिण्डज्ञानी स कथ्यते।
शरीरमेव चार्वाकैरात्मेति परिकीर्त्यते।।५५।।
इन्द्रियाणां तथात्मत्वमपरैः परिभाष्यते।
बुद्धितत्त्वगतैर्बौद्धैर्बुद्धिरात्मेति गीयते।।५६।।

atha piṇḍajñnasthalam - 2

śarīrātmavivekena piṇḍajñānī sa kathyate |
śarīrameva cārvākairātmeti parikīrtyate ||55||

indriyṇāṁ tathātmatvaparaiḥ paribhāṣyate |
buddhitattvagatairbauddhairbuddhirātmeti gīyat ||56||

With the knowledge of distinction between the body and the soul, one is said to be 'Piṇḍajñānin', the knower of the nature of pure soul. The body is itself spoken as the soul by the Cārvākas (materialists). (55) Others expound that the senses are the soul. Buddhi (intellect) is spoken of as the soul by the Bauddhas who regard Buddhi as the main principle. (56)

नेन्द्रियाणां न देहस्य न बुद्धेरात्मता भवेत्।
अहंप्रत्ययवेद्यत्वाद् अनुभूतस्मृतेरपि।।५७।।
शरीरेन्द्रियबुद्धिभ्यो व्यतिरिक्तः सनातनः।
आत्मस्थितिविवेकी यः पिण्डज्ञानी स कथ्यते।।५८।।

nendriyāṇāṁ na dehasya na buddherātmatā bhavet |
ahaṁpratyayavedyatāydanubhktasmṛterapi ||57||

śarīrendriyabuddhibhyo vyatiriktaḥ sanātanaḥ |
ātmasthitivivekī yaḥ piṇḍajñānī sa kathyate ||58||

The senses, the body or the intellect should not be regarded as the soul because the soul is grasped through the 'I - notion' and also because memory comes to experience. (57) He who has the discriminative knowledge regarding the nature of the soul as that ancient (eternal) one which is totally different from the body, the senses and the intellect, is called as 'Piṇḍajñānin'. (58)

नश्वराणि शरीराणि नानारूपाणि कर्मणा।
आश्रितो नित्य एवासाविति जन्तोर्विवेकिता।।५९।।

naśvarāṇi śarīrāṇi nānārūpāṇi karmaṇā |
āśrito nitya evāsāviti jantorvivekitā ||59||

To know that this Soul which resides in these transitory bodies that are of many forms due to the fund of Karma, is eternal, is true discrimination on the part of a being. (59)

शरीरात् पृथगात्मानमात्मभ्यः पृथगीश्वरम्।
प्रेरकं यो विजानाति पिण्डज्ञानीति कथ्यते।।६०।।

śarīrāt pṛthagātmānamātmabhyaḥ pṛthagīśvaram |
prerakaṁ yo vijānāti piṇḍajñānīti kathyate ||60||

iti piṇḍajñānasthalam

He who knows the soul as different from the body and Īśvara, the impeller, as different from the souls, is said to be 'Piṇḍajñānin'. (60)

निरस्तहृत्कलङ्कस्य नित्यानित्यविवेकिनः।
संसारहेयताबुद्धिर्जायते वासनाबलात्।।६१।।

nirastahṛtkalaṅkasya nityānityavivekinaḥ |
saṅsāraheyatābuddhirjāyate vāsanābalāt ||61||

In the case of him in whom the impurity of heart is totally removed and who has the discriminative knowledge of what is eternal and what is non - eternal, there arises the awareness of loathsomeness of mundane life by virtue of refined impressions. (61)

ऐहिके क्षणिके सौख्ये पुत्रदारादिसंभवे।
क्षयित्वादियुते स्वर्गे कस्य वाञ्छा विवेकिनः।।६२।।

aihike kṣaṇike saukhye putradārādisaṁbhave |
kṣayitvādiyute svarge kasya vāñchā vivekinaḥ ||62||

Who among the wise persons can have any attachment for the transient worldly pleasure arising from the children, wife, etc., or for heaven which is associated with decay, etc.? (62)

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च।
जन्तुर्मरणजन्माभ्यां परिभ्रमति चक्रवत्।।६३।।

jātasya hi dhruvo mṛtyurdhruvaṁ janma mṛtasya ca |
janturmaraṇajanmbhyāṁ paribhramati cakravat ||63||

For one who is born, death is certain and for one who is dead, birth is certain. The being revolves like a wheel with the cycle of death and birth. (63)

मत्स्यकूर्मवराहाङ्गैर्नृसिंहमनुजादिभिः ।
जातेन निधनं प्राप्तं विष्णुनापि महात्मना।।६४।।

matsyakūrmavarāhṅgairnṛsiṁhamanujādibhiḥ |
jātena nidhanaṁ prāptaṁ viṣṇunāpi mahātmanā ||64||

The great Viṣṇu who took birth in the forms of fish., tortoise, boar, man-lion and man, suffered death. (64)

भूत्वा कर्मवशाज्जन्तुर्ब्राह्मणादिषु जातिषु।
तापत्रयमहावह्निसन्तापाद् दह्यते भृशम्।।६५।।

bhūtvā karmaviśājjanturbrāhmaṇādiṣu jātiṣu |
tāpatrayamahāvahnisantāpād dahyate bhṛśam ||65||

Having been born in the castes such as Brāhmaṇa, etc., the being is tormented repeatedly by the heat of the great fire in the form of threefold afflictions. (65)

कर्ममूलेन दुःखेन पीड्यमानस्य देहिनः।
आध्यात्मिकादिना नित्यं कुत्र विश्रान्तिरिष्यते।।६६।।

karmamūlena duḥkhena pīḍyamānasya dehinaḥ |
ādhyātmikdinā nityaṁ kutra viśrāntiriṣyate ||66||

In the case of the being who is ever tormented by the suffering rooted in Karma such as 'Ādhyātmika,' etc., when can there be any relief? (66)

आध्यात्मिकं तु प्रथमं द्वितीयं चाधिभौतिकम्।
आधिदैविकमन्यच्च दुःखत्रयमिदं स्मृतम् ।।६७।।

ādhyātmikaṁ tu prathamaṁ dvitīyaṁ cādhibhautikam |
ādhidaivikamanyacca duḥkhatrayamidaṁ smṛtam ||67||

Ādhyātmika is the first, the second is Ādhibhautika and the other one is Ādhidaivika. This is the threefold affliction.(67)

आध्यात्मिकं द्विधा प्रोक्तं बाह्याभ्यन्तरभेदतः।
वातपित्तादिजं दुःखं बाह्यामाध्यात्मिकं मतम्।।६८।।
रागद्वेषादिसम्पन्नमान्तरं परिकीर्त्यते।
आधिभौतिकमेतद्धि दुःखं राजादिभूतजम्।।६९।।
आधिदैविकमाख्यातं ग्रहयक्षादिसम्भवम्।
दुःखैरेतैरुपेतस्य कर्मबद्धस्य देहिनः।।
स्वर्गे वा यदि वा भूमौ सुखलेशो न विद्यते।।७०।।

ādhyātmikaṁ dvidhā proktaṁ bāhyābhyantarabhedataḥ |
vātapittādijaṁ duḥkhaṁ bāhyāmādhyātmikaṁ matam ||68||

ārgaddveṣādisampannamāntaraṁ parikīrtyate |
ādhibhautikametaddhi duḥkhaṁ rājādibhūtajam ||69||

ādhidaivikamākhyātaṁ grahayakṣādisambhavam |
duḥkhairetairupetasya karmabaddhasya dehinaḥ ||
svarge vā yadi vā bhūmau sukhaleśo na vidyate ||70||

The Ādhyātmika sorrow is twofold as external and internal. The sorrow that is born from gastric air, bile, etc., is regarded as external Ādhyātmika sorrow. (68) That which arises from attachment, hatred, etc., is said to be internal. The sorrow that comes from the king, etc., is Ādhibhautika. (69) That which is born from planets, yakṣas, etc., is Ādhidaivika sorrow. For the embodied soul who is bound by Karma and who is endowed with these sorrows, there is not the slightest joy in heaven or on the earth. (70)

तटित्सु वीचिमालासु प्रदीपस्य प्रभासु च।
सम्पत्सु कर्ममूलासु कस्य वा स्थिरतामतिः।।७१।।

taṭi(ḍi)tsu vīcimālāsu pradīpasya prabhāsu ca |
sampatsu karmamūlāsu kasya vā sthiratāmatiḥ ||71||

Who can have the notion of permanence in the case of lightnings, series of waves, flames of a lamp and riches that accrue due to past deeds? (71)

मलकोशे शरीरेऽस्मिन् महादु:खविवर्धने।
तडिदङ्कुरसङ्काशे को वा रुच्येत पण्डित:।।७२।।

malakośe śarīre'smin mahāduḥkhavivardhane |
tadidaṅkurasaṅkāśe ko vā rucyeta paṇḍitaḥ ||72||

Who is that wise person who might take interest in this body which is a sheath of dirt, which enhances great sorrow and which is like a flash of lightning? (72)

नित्यानन्दचिदाकारमात्मतत्त्वं विहाय क:।
विवेकी रमते देहे नश्वरे दु:खभाजने।।७३।।

niyānandacidākāramātmatattvaṁ vihāya kaḥ |
vivekī ramate dehe naśvare duḥkhabhājane ||73||

Who is that wise person, who can take pleasure in the body which is transitory and which is the receptable of sorrow, by discarding the principle of Self which is of the nature of eternal bliss and intelligence? (73)

विवेकी शुद्धहृदयो निश्चितात्मसुखोदय:।
दु:खहेतौ शरीरेऽस्मिन् कलत्रे च सुतेषु च।।७४।।
सुहृत्सु बन्धुवर्गेषु धनेषु कुलपद्धतौ।
अनित्यबुद्ध्या सर्वत्र वैराग्यं परमश्नुते।।७५।।

vivekī śuddhahṛdayo niścitātmasukhodayaḥ |
duḥkhahetau śarīre'smin kalatre ca sutesu ca ||74||
suhṛtsu bandhuvargeṣu dhaneṣu kulapaddhatau |
anityabuddhyā sarvatra vairgyaṁ paramaśnute ||75||

The wise person who is of pure heart and who has a definite experience of the bliss of the Self, attains supreme renunciation with a firm notion of impermanence in the case of everything as the body which is cause of sorrow, the wife, sons, friends, hosts of relatives, riches and the family tradition. (74-75)

विवेकिनो विरक्तस्य विषयेष्वात्मरागिण:।
संसारदु:खविच्छेदहेतौ बुद्धि: प्रवर्तते।।७६।।

vivekino viraktasya viṣayeṣvātmarāgiṇaḥ |
saṁsāraduḥkhavicchedahetau buddhiḥ pravartate ||76||

The determination to seek the means of eradicating the sorrow of transmigration arises in the case of a person who is discriminate, who is detached from objects of senses and who is attached to his self-knowledge. (76)

नित्यानित्यविवेकिन: सुकृतिन: शुद्धाशयस्यात्मनो
ब्रह्मोपेन्द्रमहेन्द्रमुख्यविभवेष्वस्थायितां पश्यत:।
नित्यानन्दपदे निराकृतजगत्संसारदु:खोदये
साम्बे चन्द्रशिरोमणौ समुदयेद्भक्तिर्भवध्वंसिनी।।७७।।

nityānityavivekinaḥ sukṛtinaḥ
śuddhāśayasyātmano
brahmopendramahendra-
mukhyavibhaveṣvasthyitṁ paśyataḥ |
nityānandapade nirākṛta-
jagatsaṁsāraduḥkhodaye
sāmbe candraśiromaṇau
samudayedbhaktirbhavadhvaṁsinī ||77||

In the case of Ātman (soul) who has the discrimination as regards what is eternal and what is non-eternal, who is endowed with merit, who has the purest of intentions and who looks upon the wealth of Brahman, Viṣṇu, Mahendra, etc., as transitory, there would arise devotion (Bhakti) which

eradicates transmigration, towards Śiva, who is the abode of eternal bliss, who prevents the rise of sorrow of transmigration in the world, who is associated with Ambā, (i.e., Śakti) and who has the moon as his crest-ornament. (77)

इति श्रीमहावीरमाहेश्वराचार्य - शिवयोगिसंगृहीते
वेदागमपुराणादिसारभूते श्रीसिद्धान्तशिखामणौ
भक्तस्थले पिण्डपिण्डज्ञानसंसारहेयस्थलप्रसङ्गो
नाम पञ्चमपरिच्छेदः समाप्तः ।।५।।

iti śrīmahāvīramāheśvarācārya śivayogisaṅgṛhīte
vedāgamapurṇādisārabhūte śrīsiddhntaśikhāmaṇau
bhaktasthale piṇḍapiṇḍajñānasaṅsāraheyasthalaprasaṅgo
nāma pañcamaparicchedaḥ samāptaḥ ||5||

Here ends the fifth chapter dealing with
Sthalas called Piṇḍa, Piṇḍajñāna and Saṁsāraheya,
in Śrī Siddhāntaśikhāmaṇi, which is composed by
Śivayogin, the great teacher among
the great Vīramāheśvaras, and which happens to be
the gist of Vedas, Āgamas and Purāṇas. (5)

षष्ठः परिच्छेदः

गुरुकारुण्यलिङ्गधारणप्रसङ्गः

Gurukārunvaliṅgadhāranaprasaṅgah

ततो विवेकसम्पन्नो विरागी शुद्धमानसः।
जिज्ञासुः सर्वसंसारदोषध्वंसकरं शिवम्।।१।।
उपैति लोकविख्यातं लोभमोहविवर्जितम्।
आत्मतत्त्वविचारज्ञं विमुक्तविषयभ्रमम्।।२।।
शिवसिद्धान्ततत्त्वज्ञं छिन्नसन्देहविभ्रमम्।
सर्वतन्त्रप्रयोगज्ञं धार्मिकं सत्यवादिनम्।।३।।
कुलक्रमागताचारं कुमार्गाचारवर्जितम्।
शिवध्यानपरं शान्तं शिवतत्त्वविवेकिनम्।।४।।
भस्मोद्धूलननिष्णातं भस्मतत्त्वविवेकिनम्।
त्रिपुण्ड्रधारणोत्कण्ठं धृतरुद्राक्षमालिकम्।।५।।
लिङ्गधारणसंयुक्तं लिङ्गपूजापरायणम्।
लिङ्गाङ्गयोगतत्त्वज्ञं निरूढाद्वैतवासनम्।।६।।
लिङ्गाङ्गस्थलभेदज्ञं श्रीगुरुं शिववादिनम्।
सेवेत परमाचार्यं शिष्यो भक्तिभयान्वितः।।७।।
षण्मासान् वत्सरं वापि यावदेष प्रसीदति।

atha gurukruGyasthalam - 4

tato vivekasampanno virgī śuddhamānasaḥ |
jiiñāsuh sarvasaṅsāradosadhvaṅsakaraṁ śivam ||1||

upaiti lokavikhyātaṁ lobhamohavivarjitam |
ātmatattvavicraiñaṁ vimuktavisavabhramam ||2||

śivasiddhāntatattvajñaṁ chinnasandehavibhramam |
sarvatantrapravogaiñaṁ dhārmikaṁ satvavādinam ||3||

kulakramāgatācāraṁ kumārgācāravarjitam |
śivadhvānaparaṁ śāntaṁ śivatattvavivekinam ||4||

bhasmoddhūlananiṣṇātaṁ bhasmatattvavivekinam |
tripundradhāranotkanthaṁ dhrtarūdrāksamālikam ||5||

liṅgadhāraṇasaṅyuktaṁ liṅgapūjāparāyaṇam |
liṅgāṅgavogatattvaiñaṁ nirūdhdāvaitavāsanam ||6||

liṅgāṅgasthalabhedajñaṁ śrīguruṁ śivavādinam |
seveta paramācārvaṁ śisvo bhaktibhavānvitah ||7||

sanmāsān vatsaraṁ vāpi vāvadesa prasīdati |

Then the devotee who is endowed with discrimination, who is detached (from mundane life), who is of pure mind and who is desirous of knowing Śiva, the destroyer of all blemishes of transmigration, (1) approaches Śrīguru who is well known in the world, who is free from avarice and delusion, who cherishes the knowledge of the principle of Self, who is bereft of perplexity about sense - objects, (2) who knows the principles of Śaiva doctrine, who has his doubts and confusions completely cut off, who is well-versed in all the practices of Āgamas, who is pious, who is truthful, (3) whose religious practices are as handed down by family heritage, who is totally free from the practices of prohibited paths, who is intent on meditation on Śiva, who is tranquil, who has the discriminative awareness of the principle of Śiva, (4) who is adept in smearing himself with holy ash (Bhasma), who has the clear knowledge of the principle of Bhasma, who is eager to apply 'tripuṇḍra', who has put on the garlands of beads (Rudrākṣa), (5) who has borne the Liṅga, who is devoted to the worship of the Liṅga, who has the knowledge of the principle of communion between Liṅga (Śiva) and Aṅga (Jīva), who has the impression of monism firmly rooted in him, (6) who knows the distinction between Liṅgasthala and Aṅgasthala and who advocates about Śiva.

It is said here that having thus aproached the noble Guru, service should be rendered to him —

Having thus approached the noble Guru, the devotee should render service to the great teacher with devotion and fear (7) for six months or a year or until he is pleased. (8-I half)

प्रसन्नं परमाचार्यं भक्त्या मुक्तिप्रदर्शकम्।।८।।
प्रार्थयेदग्रत: शिष्य: प्राञ्जलिर्विनयान्वित:।
भो कल्याण महाभाग शिवज्ञानमहोदधे।।९।।
आचार्यवर्य सम्प्राप्तं रक्ष मां भवरोगिणम्।

prasannaṁ paramācāryaṁ
bhaktvā muktipradarśakam ||8||

prārthayedagrataḥ śiṣyaḥ prñjalirvinayānvitaḥ |
bho kalvāna mahābhāga śivaiñnamahodadhe ||9||

ācārvavarva samprāptaṁ
raksa māṁ bhavaroginam|

The disciple should stand with palms joined together and full of obedience and appeal with devotion before him who is the most pleased supreme preceptor and who would show the path to liberation: "O the auspicious one! O the most distinguished one! O the great ocean of the knowledge of Śiva! O the best among the teachers! I have approached you; please extend your protection to me, who am suffering from the illness of transmigration." (8-10)

इति शुद्धेन शिष्येण प्रार्थित: परमो गुरु:।
शक्तिपातं समालोक्य दीक्षया योजयेदमुम्।।१०।।

iti śuddhena śiṣyeṇa prārthitaḥ paramo guruḥ |
śaktipātaṁ samālokva dīksavā voiavedamum ||10||

Having been requested thus by the disciple, who is of pure mind, the great Guru should divine the descent of Śakti (Bhakti) in him and fix him with initiation. (10)

दीयते च शिवज्ञानं क्षीयते पाशबन्धनम्।
यस्मादत: समाख्याता दीक्षेतीयं विचक्षणै:।।११।।

dīyate ca śivajñānaṁ kcīyate pāśabandhanam |
vasmdatah samhkhvhth dīksetīvaṁ vicaksanaih ||11||

Since it gives the knowledge of Śiva (dī = dīyate) and it removes the binding fetters (kṣā = kṣīyate), it is called as Dīkṣā by the learned. (11)

सा दीक्षा त्रिविधा प्रोक्ता शिवागमविशारदै:।
वेधारूपा क्रियारूपा मन्त्ररूपा च तापस।।१२।।

sā dīkṣā trividhā proktā śivāgamaviśāradaiḥ |
vedhārūpā krivārūpā mantrarūpā ca tāpasa ||12||

That Dīkṣā is said to be threefold by those who are well-versed in Śivāgamas as of the nature of Vedhā, Kriyā and Mantra. (12)

गुरोरालोकमात्रेण हस्तमस्तकयोगत:।
य: शिवत्वसमावेशो वेधादीक्षेति सा मता।।१३।।
मान्त्री दीक्षेति सा प्रोक्ता मन्त्रमात्रोपदेशिनी।
कुण्डमण्डलिकोपेता क्रियादीक्षा क्रियोत्तरा।।१४।।

gurorālokamātreṇa hastamastakayogataḥ |
vah śivatvasamveśo vedhādīkseti sā matā ||13||

mntrī dīkṣeti sā proktā mantramātropadeśinī |
kundamandalikopetā krivādīksā krivottarā ||14||

That process of infusing the notion of Śiva in the disciple merely by the intent look of the Guru and the placing of his palm on the head of the disciple, is regarded as Vedhādīkṣā. The imparting of Mantra (into the ear of the disciple) is said to be Māntrīdīkṣā. Kriyādīkṣā has the predominance of rites with the preparation of circular diagrams for placing pots, etc. (13-14)

शुभमासे शुभतिथौ शुभकाले शुभेऽहनि।
विभूतिं शिवभक्तेभ्यो दत्त्वा ताम्बूलपूर्वकम्।।१५।।

यथाविधि यथायोगं शिष्यमानीय देशिकः।
स्नातं शुक्लाम्बरधरं दन्तधावनपूर्वकम्।।१६।।
मण्डले स्थापयेच्छिष्यं प्राङ्मुखं तमुदङ् मुखः।
शिवस्य नाम कीर्तिं च चिन्तामपि च कारयेत्।।१७।।

अनन्तरम्–

विभूतिपट्टं दत्त्वाग्रे यथास्थानं यथाविधि।
पञ्चब्रह्ममयैस्तत्र स्थापितैः कलशोदकैः।।१८।।
आचार्यः सममृत्विग्भिस्त्रिः शिष्यमभिषिञ्चयेत्।

śubhamāse śubhatithau śubhakāle śubhe'hani |
vibhūtiṁ śivabhaktebhyo dattvā tāmbūlapūrvakam ||15||

yathāvidhi yathāyogaṁ śiṣyamānīya deśikaḥ |
snātaṁ śuklāmbaradharaṁ dantadhāvanapūrvakam ||16||

maṇḍale sthāpayecchiṣyaṁ
prṅmukhaṁ tamudaṅmukhaḥ |
śivasya nāma kīrtiṁ ca cintāmapi ca kārayet ||17||

vibhūtipaṭṭaṁ dattvāgre yathāsthānaṁ yathāvidhi |
pañcabrahmamayaistatra sthāpitaiḥ kalaśodakaiḥ ||18||

ācāryaḥ samamṛtvigbhistriḥ śiṣyamabhiṣiñcayet ||19||

In an auspicious month, an auspicious number of the day, an auspicious time and an auspicious day, the Guru should present the tablets of 'Vibhūti' (holy ash) to the devotees of Śiva along with 'Tāmbūla' (betel nuts and betel leaves) according to the prescriptions and contextual references of the Śāstras and should bring the disciple who has taken bath after brushing his teeth and who has put on white garments. He should make him sit facing the east on a sacred diagram and should himself sit facing the north. He should also make him mutter the name of śiva, ponder over the glory of Śiva and meditate on Śiva. Then he should apply the 'Bhasma - tripuṇḍra' on the body of the disciple in the places and in the manner prescribed by the Śāstras. Then along with the priests, he should sprinkle the disciple with water thrice from the pots established in the name of the five Brahmans (Sadyojāta, etc., the five faces of Śiva). (15-19)

अभिषिच्य गुरुः शिष्यमासीनं परितः शुचिम्।
ततः पञ्चाक्षरीं शैवीं संसारभयतारिणीम्।।२०।।
तस्य दक्षिणकर्णे तु निगूढमपि कीर्तयेत्।
छन्दो रूपमृषिं चास्य दैवतान्यासपद्धतिम्।।२१।।

abhiṣicya guruḥ śiṣyamāsīnaṁ paritaḥ śucim |
tataḥ pañcākṣarīṁ śaivīṁ saṁsārabhayatāriṇīm ||20||

tasya dakṣiṇakarṇe tu nigūḍhamapi kīrtayet |
chando rūpamṛṣiṁ cāsya daivatānyāsapaddhatim ||21||

iti gurūkārūnvasthalam |

After having sprinkled as said above, the Guru should impart into the right ear of the disciple, who is pure and who has approached, the Mantra called Pañcākṣarī relating to Śiva, which rescues one from the fear of transmigration, i.e., the Mantra which is well known in the Śrīrudra as 'Namaḥ Śivāya ca' and which reveals the Supreme Principle. It should be imparted secretly in the sense that in such a way as it would not reach the ear of others. The Guru should tell the disciple about the form of the Pañcākṣarī-mantra, its Ṛṣi, i.e., the great seer who had the vision of it, and the method of Devatānyāsa involving the installation mentally of the five Liṅgas, Ācāraliṅga, etc., and three Liṅgas (Iṣṭaliṅga, etc.,) which are synonymous with the presiding dieties, the five Brahmans (Sadyojāta, etc.,) and their presiding deities, the five Sādākhyas (Śivasādākhya, etc.), the path of Aṇganyāsa and Karanyāsa, i.e., the method of Aṅganyāsa and Karanyāsa. The secret is that the teacher should teach, in accordance with what is said in the Śaivāgamas, about the five Liṅgas, Ācāraliṅga, etc., with their seeds (bīja) in the form of 'na', etc., in the five 'Cakras' (centres), Mūlādhāra, etc., in

order to place the Mahāliṅga which is of the nature 'Praṇava' (Oṁkāra) in the Ājñācakra, on the palm of the disciple. (20-21)

स्फाटिकं शैलजं वापि चन्द्रकान्तमयं तु वा।
बाणं वा सूर्यकान्तं वा लिङ्गमेकं समाहरेत्।।२२।।

atha liṁgadhraGasthalam - 5

sphāṭikaṁ śailajaṁ vāpi candrakāntamayaṁ tu vā |
bnaṁ vā sūrvakāntaṁ vā liṅgamekaṁ samāharet ||22||

The Guru should take up a Liṅga made up of crystal, stone of mountain, Candrakānta-stone, 'Bāṇa'- stone or Sūryakānta-stone. (22)

सर्वलक्षणसंपन्ने तस्मिंल्लिङ्गे विशोधिते।
पीठस्थितेऽभिषिक्ते च गन्धपुष्पादिपूजिते।।२३।।
मन्त्रपूते कलां शैवीं योजयेद्विधिना गुरुः।।२४।।

sarvalakṣaṇasaṁpanne tasmilliṅge viśodhite |
pīthasthite'bhisikte ca gandhapuspādipūjite ||23||

mantrapūte kalsṁ śaivīṁ yojavedvidhins guruh |

The Guru should infuse according to the prescribed method the Śiva's Kalā (power) into that Liṅga which is endowed with all auspicious characteristics, which is very well purified, which is kept on an altar (in the form of palm), which is ceremonially washed, which is worshipped with sandal paste, flowers, etc., and which is sanctified by Mantra. (23-24)

शिष्यस्य प्राणमादाय लिङ्गे तत्र निधापयेत्।।२४।।
तल्लिङ्गं तस्य तु प्राणे स्थापयेदेकभावतः।
एवं कृत्वा गुरुर्लिङ्गं शिष्यहस्ते निधापयेत्।।२५।।

śisyasya prānamādāya liṅge tatra nidhāpayet ||24||

talliṅgaṁ tasya tu prāṇe sthāpayedekabhāvataḥ |
evaA krtvā gururliṅgaṁ śisyahaste nidhāpayet ||25||

The Guru should invoke the vital airs of the disciple and infuse them into the Liṅga and that Liṅga should be infused into his vital airs with a notion of oneness between them. Having performed this the Guru should place the Liṅga on the palm of the disciple. (24-25)

प्राणवद्धारणीयं तत्प्राणलिङ्गमिदं तव।
कदाचित्कुत्रचिद्वापि न वियोजय देहतः।।२६।।

prāṇavaddhāraṇīyaṁ tatprāṇaliṅgamidaṁ tava |
kadācitkutracidvāpi na viyojaya dehatah ||26||

"It (the Liṅga) should be borne as the very life of yours. It is your life - principle in the form of the Liṅga (Prāṇaliṅga). At any time and at any place you should not separate it from your body." (26)

यदि प्रमादात्पतिते लिङ्गे देहान्महीतले।
प्राणान् विमुञ्च सहसा प्राप्तये मोक्षसम्पदः।।२७।।
इति सम्बोधितः शिष्यो गुरुणा शास्त्रवेदिना।
धारयेच्छाङ्करं लिङ्गं शरीरे प्राणयोगतः।।२८।।

yadi pramādātpatite liṅge dehānmahītale |
prānān vimuñca sahasā prāptave moksasampadah ||27||

iti sambodhitaḥ śisyo guruṇā śāstravedinā |
dhārayecchāṅkaraṁ liṅgaṁ śarīre prānayogatah ||28||

"If out of inadvertence the Liṅga falls from the body to the ground, you should immediately give up your life to attain the wealth of liberation." (27)

Having been told thus by the Guru, who knows the Śāstras, the disciple should wear the Liṅga on his body as related to his Prāṇa. (28)

लिङ्गस्य धारणं पुण्यं सर्वपापप्रणाशनम्।
आदृतं मुनिभिः सर्वैरागमार्थविशारदैः।।२९।।

liṅgasya dhāraṇaṁ puṇyaṁ sarvapāpapraṇāśanam |
ādrtaṁ munibhih sarvairāgamārthaviśāradaih ||29||

The wearing of the Liṅga is a merit and the destoryer of all sin. It is accepted by all the sages who are adept in Āgamas. (29)

लिङ्गधारणमाख्यातं द्विधा सर्वार्थसाधकैः।
बाह्यमाभ्यन्तरं चेति मुनिभिर्मोक्षकाङ्क्षिभिः।।३०।।

liṅgadhāraṇamākhyātaṁ dvidhā sarvārthasādhakaiḥ |
bāhyamābhyantaraṁ ceti munibhirmokṣakāṅkṣibhiḥ ||30||

Liṅgadhāraṇa is said to be twofold as external and internal by the sages who accomplish all objects and who aspire for liberation. (30)

चिद्रूपं परमं लिङ्गं शाङ्करं सर्वकारणम्।
यत्तस्य धारणं चित्ते तदान्तरमुदाहृतम्।।३१।।

cidrūpaṁ paramaṁ liṅgaṁ śāṅkaraṁ sarvakāraṇam |
yattasya dhāraṇaṁ citte tadāntaramudāhṛtam ||31||

What constitutes the bearing in mind of the Supreme Liṅga of Śiva which is of the nature of intelligence and which is the cause of all, is said to be internal (Dīkṣā). (31)

चिद्रूपं हि परं तत्त्वं शिवाख्यं विश्वकारणम्।
निरस्तविश्वकालुष्यं निष्कलं निर्विकल्पकम्।।३२।।
सत्तानन्दपरिस्फूर्तिसमुल्लासकलामयम्।
अप्रमेयमनिर्देश्यं मुमुक्षुभिरुपासितम्।।३३।।
परं ब्रह्म महालिङ्गं प्रपञ्चातीतमव्ययम्।

cidrūpaṁ hi paraṁ tattvaṁ śivākhyaṁ viśvakāraṇam |
nirastaviśvakāluṣyaṁ niṣkalaṁ nirvikalpakam ||32||
sattānandaparisphūrtisamullāsakalāmayam |
aprameyamanirdeśyaṁ mumukṣubhirupāsitam ||33||
paraṁ brahma mahāliṅgaṁ prapañcātītamavyayam ||34||

The Supreme Principle called Śiva is of the nature of intelligence, the cause of the universe, free from all defects, without parts, without differences, endowed with the lustre developed through the manifestation of existence and bliss, beyond all means of knowledge, beyond identification, sought after by the aspirants of liberation, the Supreme Brahman, the Mahāliṅga, beyond the worlds and inexhaustible. (32-34)

तदेव सर्वभूतानामन्तस्त्रिस्थानगोचरम्।।३४।।
मूलाधारे च हृदये भ्रूमध्ये सर्वदेहिनाम्।
ज्योतिर्लीङ्गं सदा भाति यद्ब्रह्मेत्याहुरागमाः।।३५।।

tadeva sarvabhūtānmantastristhānagocaram ||34||
mūlādhāre ca hṛdaye bhrūmadhye sarvadehinām |
jyotirlīṅgaṁ sadā bhāti yadbrahmetyāhurāgamāḥ ||35||

That (Mahāliṅga) itself is found in three places in the bodies of all beings. In the Mūlādhāra (the region two inches above the anus), the heart and the region between the eye-brows of all beings, Jyotirliṅga (Liṅga in the form of lustre), which is called as Brahman by the Āgamas, shines at all times. (34-35)

अपरिच्छिन्नमव्यक्तं लिङ्गं ब्रह्म सनातनम्।
उपसनार्थमन्तःस्थं परिच्छिन्नं स्वमायया।।३६।।

aparicchinnamavyaktaṁ liṅgaṁ brahma sanātanam |
upasanrthamantaḥsthaṁ paricchinnaṁ svamāyay ||36||

The Liṅga which is undivided and unmanifest and which is the beginningless Brahman, gets itself divided through its Māyaśakti so that it gets worshipped by residing inside, (the body). (36)

लयं गच्छति यत्रैव जगदेतच्चराचरम्।
पुनः पुनः समुत्पत्तिं तल्लिङ्गं ब्रह्म शाश्वतम्।।३७।।

layaṁ gacchati yatraiva jagadetaccarācaram |
punah punaḥ samutpattiṁ
talliṅgaṁ brahma śāśvatam ||37||

That into which the movable and the immovable world is merged and from which it is born again and again, is the Liṅga, the eternal Brahman. (37)

तस्माल्लिङ्गमिति ख्यातं सत्तानन्दचिदात्मकम्।
बृहत्वाद् बृहणत्वाच्य ब्रह्मशब्दाभिधेयकम्।।३८।।

tasmlliṅgamiti khyātaṁ sattānandacidātmakam |
bṛhatvād bṛhaṇatvācca brahmaśabdbhidheyakam ||38||

Hence it is called Liṅga which is of the nature of existence, bliss and intelligence. It is designated as Brahman because of its nature of largeness and enlargement. (38)

आधारे हृदये वापि भ्रूमध्ये वा निरन्तरम्।
ज्योतिर्लिङ्गानुसन्धानमान्तरं लिङ्गधारणम्।।३९।।

ādhāre hṛdaye vāpi bhṛkmadhye vā nirantaram |
jyotirliṅgānusandhānamāntaraṁ liṅgadhāraṇam ||39||

The concentration on or the cherishing of the Jyotirliṅga in the Mūlādhāra, the heart or the region between the eye-brows, constitutes the internal Liṅgadhāraṇa (initiation). (39)

आधारे कनकप्रख्यं हृदये विद्रुमप्रभम्।
भ्रूमध्ये स्फटिकच्छायं लिङ्गं योगी विभावयेत्।।४०।।

ādhāre kanakaprakhyaṁ hṛdaye vidrumaprabham |
bhrūmadhye sphaṭikacchāyaṁ
liṅgaṁ yogī vibhāvayet ||40||

The Yogin should cherish the Liṅga as of golden hue in the Mūlādhāra, as of coralline lustre in the heart and as of crystalline lustre in the region between the eye-brows. (40)

निरुपाधिकमाख्यातं लिङ्गस्यान्तरधारणम्।
विशिष्टं कोटिगुणितं बाह्यलिङ्गस्य धारणात्।।४१।।
ये धारयन्ति हृदये लिङ्गं चिद्रूपमैश्वरम्।
न तेषां पुनरावृत्तिर्घोरसंसारमण्डले।।४२।।

nirupādhikamākhyātaṁ liṅgasyāntaradhāraṇam |
viśiṣṭaṁ koṭiguṇitaṁ bāhyaliṅgasya dhāraṇāt ||41||

ye dhārayanti hṛdaye liṅgaṁ cidrūpamaiśvaram |
na teṣāṁ punarāvṛttirghorasaṅsāramaṇḍale ||42||

The internal Liṅgadhāraṇa is said to be Nirupādhika (one without any external factor) Liṅgadhāraṇa. Those who wear (cherish) the Liṅga, which is of the nature of consciousness and which is related to Śiva, in the heart, would never come within the range of terrible transmigration. (41-42)

अन्तर्लिङ्गानुसन्धानमात्मविद्यापरिश्रमः।
गुरूपासनशक्तिश्च कारणं मोक्षसम्पदाम्।।४३।।

antarliṅgānusandhānamātmavidyāpariśramaḥ |
gurūpāsanaśaktiśca kāraṇaṁ mokṣasampadām ||43||

The cherishing of the Liṅga inside, the experience of self - knowledge and the power derived from Guru's worship, constitute the cause for the wealth of liberation. (43)

वैराग्यज्ञानयुक्तानां योगिनां स्थिरचेतसाम्।
अन्तर्लिङ्गानुसन्धाने रुचिर्बाह्ये न जायते।।४४।।

vairāgyajñānayuktānāṁ yogināṁ sthiracetasām |
antarliṅgānusandhāne rucirbāhye na jāyate ||44||

In the case of the Yogins who are endowed with detachment and knowledge and who are of firm mind, the interest is evinced in the concentration on the internal Liṅga but not in the external Liṅga. (44)

ब्रह्मा विष्णुश्च रुद्रश्च वासवाद्याश्च लोकपाः।
मुनयः सिद्धगन्धर्वा दानवा मानवास्तथा।।४५।।
सर्वे च ज्ञानयोगेन सर्वकारणकारणम्।
पश्यन्ति हृदये लिङ्गं परमानन्दलक्षणम्।।४६।।

brahmā viṣṇuśca rudraśca vāsavādyāśca lokapāḥ |
munavah siddhagandharvā dānavā mānavāstathā ||45||

sarve ca jñānayogena sarvakāraṇakāraṇam |
paśyanti hrdaye liṅgaṁ paramānandalaksanam ||46||

Brahman, Viṣṇu and Rudra, the lords of quarters such as Indra, the sages, the Siddhas, the Gandharvas, the demons, the human beings, all these visualise in their heart the Liṅga which is the cause of all causes and which is of the nature of supreme bliss, through Jñānayoga. (45-46)

तस्मात्सर्वप्रयत्नेन शाङ्करं लिङ्गमुत्तमम्।।४७।।
अन्तर्विभावयेद्विद्वान् अशेषक्लेशमुक्तये।।४७।।

tasmātsarvaprayatnena śāṅkaraṁ liṅgamuttamam |
antarvibhāvayedvidvān aśesakleśamuktaye ||47||

Hence the wise one should with all efforts cherish inside the Supreme Śivaliṅga in order to get relieved of all afflictions. (47)

अन्तर्धारयितुं लिङ्गमशक्तः शक्त एव वा।
बाह्यं च धारयेल्लिङ्गं तद्रूपमिति निश्चयात्।।४८।।

antardhārayituṁ liṅgamaśaktaḥ śaktaḥ eva vā |
bāhyaṁ ca dhārayelliṅgaṁ tadrūpamiti niścayāt ||48||

Whether one is able to undergo internal Liṅgadhāraṇa or not, one should have external Liṅgadhāraṇa as its replica. (48)

लिङ्गं तु त्रिविधं प्रोक्तं स्थूलं सूक्ष्मं परात्परम्।
इष्टलिङ्गमिदं स्थूलं यद्बाह्ये धार्यते तनौ।।४९।।
प्राणलिङ्गमिदं सूक्ष्मं यदन्तर्भावनामयम्।
परात्परं तु यत्प्रोक्तं तृप्तिलिङ्गं तदुच्यते।।५०।।

liṅgaṁ tu trividhaṁ proktaṁ sthūlaṁ sūkṣmaṁ parātparam |
istaliṅgamidaṁ sthūlaṁ yadbāhye dhāryate tanau ||49||

prāṇaliṅgamidaṁ sūkṣmaṁ yadantarbhāvanāmayam |
parātparaṁ tu yatproktaṁ trptiliṅgaṁ taducyate ||50||

The Liṅga (Mahāliṅga) is said to be three-fold as Sthūla (Gross), Sūkṣma (Subtle) and Parātpara (Higher than the Highest). This Iṣṭaliṅga which is borne outside on the body, is the Sthūla. (49) This Prāṇaliṅga which is made up of feelings inside, is the Sūkṣma. That which is said to be Parātpara is spoken as Tṛptiliṅga (the Linga in the form of contentment). (50)

भावनातीतमव्यक्तं परब्रह्म शिवाभिधम्।
इष्टलिङ्गमिदं साक्षादनिष्टपरिहारतः।।
धारयेदवधानेन शरीरे सर्वदा बुधः।।५१।।

bhāvanātītamavyaktaṁ parabrahma śivābhidham |
iṣṭaligamidaA sākṣādaniṣṭaparihārataḥ ||
dhārayedavadhānena śarīre sarvadā budhah ||51||

The wise person should vigilently wear always on his body the Iṣṭaliṅga, the actual form of that which is beyond conception, which is the unmanifest and which is the Parabrahman designated as Śiva, as it removes what is undesirable. (51)

मूर्ध्नि वा कण्ठदेशे वा कक्षे वक्षःस्थलेऽपि वा।
कुक्षौ हस्तस्थले वापि धारयेल्लिङ्गमैश्वरम्।।५२।।

mūrdhni vā kaṇṭhadeśe vā kakṣe vakṣaḥsthale'pi vā |
kuksau hastasthale vāpi dhārayelliṅgamaiśvaram ||52||

The Śivaliṅga (Istaliṅga) should be borne on the head, neck region, arm-pit, chest region, belly or palm. (52)

नाभेरधस्ताल्लिङ्गस्य धारणं पापकारणम्।
जटाग्रे त्रिकभागे च मलस्थाने न धारयेत्।।५३।।

nābheradhastālliṅgasya dhāraṇaṁ pāpakāraṇam |
jatāgre trikabhāge ca malasthāne na dhārayet ||53||

To wear the Liṅga below the navel region is the cause for sin. It should not be borne at the top of the tuft of hair, on the back or near the anus. (53)

लिङ्गधारी सदा शुद्धो निजलिङ्गं मनोरमम्।
अर्चयेद् गन्धपुष्पाद्यैः करपीठे समाहितः।।५४।।
बाह्यपीठार्चनादेतत् करपीठार्चनं वरम्।
सर्वेषां वीरशैवानां मुमुक्षूणां निरन्तरम्।।५५।।

liṅgadhārī sadā śuddho nijaliṅgaṁ manoramam |
arcayed gandhapuṣpādyaiḥ karapīṭhe samāhitaḥ ||54||
bāhyapīṭhārcanādetat karapīṭhārcanaṁ varam |
sarveṣāṁ vīraśaivānāṁ mumukṣūṇāṁ nirantaram ||55||

He who wears the Liṅga is always pure. He should worship the pleasing Iṣṭaliṅga with concetration on the seat in the form of palm through sandal paste, flowers, etc. (54) The worship (of the Liṅga) on the seat in the form of palm is ever superior to the worship (of it) on any other seat in the case of all Vīraśaivas who are desirous of liberation. (55)

ब्रह्मविष्ण्वादयो देवा मुनयो गौतमादयः।
धारयन्ति सदा लिङ्गमुत्तमाङ्गे विशेषतः।।५६।।
लक्ष्म्यादिशक्तयः सर्वाः शिवभक्तिविभाविताः।
धारयन्त्यलिकाग्रेषु शिवलिङ्गमहर्निशम्।।५७।।

brahmaviṣṇvādayo devā munayo gautamādayaḥ |
dhārayanti sadā liṅgamuttamāṅge viśeṣataḥ ||56||
lakṣmyādiśaktayaḥ sarvāḥ śivabhaktivibhāvitāḥ |
dhārayantyalikāgreṣu śivaliṅgamaharniśam ||57||

The gods, Brahman, Viṣṇu, etc., and the sages, Gautama, etc., wear always the Liṅga especially on their heads. (56) All the Śaktis, Lakṣmī, etc., who have clear manifestation of devotion to Śiva, wear the Śivaliṅga day and night at the top of their foreheads. (57)

वेदशास्त्रपुराणेषु कामिकाद्यागमेषु च।
लिङ्गधारणमाख्यातं वीरशैवस्य निश्चयात्।।५८।।

vedaśāstrapurāṇeṣu kāmikādyāgameṣu ca |
liṅgadhāraṇamākhyātaṁ vīraśaivasya niścayāt ||58||

'Liṅgadhāraṇa' has been advocated certainly for the Vīraśaiva in Veda, Śāstra and Purāṇa and also in the Āgamas, Kāmika, etc. (58)

ऋगित्याह पवित्रं ते विततं ब्रह्मणस्पते।
तस्मात्पवित्रं तल्लिङ्गं धार्यं शैवमनामयम्।।५९।।

ṛgityāha pavitraṁ te vitataṁ brahmaṇaspate |
tasmātpavitraṁ talliṅgaṁ dhāryaṁ śaivamanāmayam ||59||

'Pavitraṁ te vitataṁ brahmaṇaspate' (O Brahmanaspati! Your 'liṅga' is sacred and all - pervasive) — says the Ṛgveda. Hence, the Śivaliṅga is sacred and without defects; it should be borne (on the body). (59)

ब्रह्मेति लिङ्गमाख्यातं ब्रह्मणः पतिरीश्वरः।
पवित्रं तद्धि निख्यातं तत्सम्पर्कात्तनुः शुचिः।।६०।।

brahmeti liṅgamākhyātaṁ brahmaṇaḥ patirīśvaraḥ |
pavitraṁ taddhi nikhyātaṁ tatsamparkāttanuḥ śuciḥ ||60||

By 'Brahman' the Liṅga is meant. The 'Lord of Brahman' means 'Īśvara'. That Liṅga is well known as sacred. By its association, the body is pure. (60)

अतप्ततनुरज्ञो वै आमः संस्कारवर्जितः।
दीक्षया रहितः साक्षान्नाप्नुयाल्लिङ्गमुत्तमम्।।६१।।

ataptatanurajño vai āmaḥ saṅskāravarjitaḥ |
dīkṣayā rahitaḥ sākṣānnāpnuyālliṅgamuttamam ||61||

He who has an unbaked body is indeed ignorant. He is immature as he has not undergone any purificatory process (Dīkṣā). He who is without Dīkṣā should not actually get that Supreme Liṅga. (61)

अघोराऽपापकाशीति या ते रुद्र शिवा तनूः।
यजुषा गीयते यस्मात् तस्माच्छैवोऽघवर्जितः।।६२।।

aghorā'pāpakāśīti yā te rudra śivā tanūḥ |
yajuṣā gīyate yasmāt tasmācchaivo'ghavarjitaḥ ||62||

Since the Yajurveda declares that Rudra's auspicious body (Liṅga) is not terrible (peaceful) and shines on the sinless persons (devotees), the Śaiva initiation (Liṅgadhāraṇa) is without any blemish. (62)

यो लिङ्गधारी नियतान्तरात्मा
नित्यं शिवाराधनबध्दचित्तः।
स धारयेत् सर्वमलापहत्यै
भस्मामलं चारु यथाप्रयोगम्।।६३।।

yo liṅgadhārī niyatāntarātmā
nityaṁ śivārādhanabaddhacittaḥ |
sa dhārayet sarvamalāpahatyai
bhasmāmalaṁ cāru yathāprayogam ||63||

He who wears the Liṅga, whose inner soul is restrained and whose mind is ever dedicated to the worship of Śiva, should apply according to procedure the pure and charming Bhasma for the removal of all the impurities. (63)

ॐ तत्सदिति श्रीशिवयोगीतेषु सिद्धान्तागमेषु शिवाद्वैतवीद्यायां शिवयोगशास्त्रे श्रीरेणुकागस्त्यसंवादे वीरशैवधर्मनिर्णये श्रीशिवयोगीशिवाचार्यविरचिते श्रीसिद्धान्तशिखामणौ भक्तस्थले गुरुकारुण्य-लिङ्गधारणप्रसङ्गो नाम षष्ठः परिच्छेदः समाप्तः ।।६।।

Om Tatsaditi Śrīśivagīteṣu siddhāntāgamesu śivādvaitavidyāyām śivayogaśāstre śrireṇukāgastyasamvāde vīraśaivadharmanirṇaye śivayogīśivācāryaviracite Śrīsiddhantaśikhāmaṇau bhaktasthale Gurukāruṇya-liṅgadhāraṇaprasaṅgo nāma sastah paricchedah samāptah //4//

सप्तमः परिच्छेदः
Saptamah Paricchedah

विभूतिरुद्राक्षधारणप्रसङ्गः
Vibhūtirudrākṣadhāraṇaprasaṅgaḥ

भस्मधारणसंयुक्तः पवित्रो नियताशयः।
शिवाभिधानं यत्प्रोक्तं भासनाद्भसितं तथा।।१।।
महाभस्मेति सञ्चिन्त्य महादेवं प्रभामयम्।
वर्तन्ते ये महाभागा मुख्यास्ते भस्मधारिणः।।२।।

atha bhasmadhraṇasthalam - 6
bhasmadhāraṇasaṅyuktaḥ pavitro niyatāśayaḥ |
śivābhidhānaṁ yatproktaṁ bhāsanādbhasitaṁ tathā ||1||
mahābhasmeti sañcintya mahādevaṁ prabhāmayam |
vartante ye mahābhāgā mukhyāste bhasmadhāriṇaḥ ||2||

He who is endowed with the application of Bhasma, is pure and of controlled aspirations. Those blessed persons who cherish the Mahādeva (Great God) full of resplendence as the Mahābhasma, who is said to be Śiva by name and who is likewise called 'Bhasita' due to shining (bhāsana), are the foremost among those who apply the Bhasma. (1-2)

शिवाग्न्यादिसमुत्पन्नं मन्त्रन्यासादियोगतः।
तदुपाधिकमित्याहुर्भस्मतन्त्रविशारदाः ।।३।।

śivāgnyādisamutpannaṁ mantranyāsādiyogataḥ |
tadupādhikamityāhurbhasmatantraviśāradāḥ ||3||

That which is born from the fire sanctified by Śivamantra to the accompaniment of Mantranyāsa, etc., is called as 'Sopādhikabhasma' by the experts in the art of preparing Bhasma (or in the Śāstra pertaining to Bhasma). (3)

विभूतिर्भसितं भस्म क्षारं रक्षेति भस्मनः।
एतानि पञ्चनामानि हेतुभिः पञ्चभिर्भृशम्।।४।।

vibhūtirbhasitaṁ bhasma kṣāraṁ rakṣeti bhasmanaḥ |
etāni pañcanāmāni hetubhiḥ pañcabhirbhṛśam ||4||

Vibhūti, Bhasita, Bhasma, Kṣāra and Rakṣā — these are the five names of Bhasma often due to five reasons. (4)

विभूतिर्भूतिहेतुत्वाद् भसितं तत्त्वभासनात्।
पापानां भर्त्सनाद्भस्म क्षरणात् क्षारमापदाम्।।
रक्षणात् सर्वभूतेभ्यो रक्षेति परिगीयते।।५।।

vibhūtirbhūtihetutvād bhasitaṁ tattvabhāsanāt |
pāpānāṁ bhartsanādbhasma kṣaraṇāt kṣāramāpadām ||
rakṣaṇāt sarvabhūtebhyo rakṣeti parigīyate ||5||

It is called 'Vibhūti' because it is the cause for prosperity, 'Bhasita' because it reveals the spiritual truth, 'Bhasma'because it threatens away sins, 'Kṣāra' because it makes all the adversities to flow away and 'Rakṣā' because it protects from all evil beings. (5)

नन्दा भद्रा च सुरभिः सुशीला सुमनास्तथा।
पञ्च गावो विभोर्जाताः सद्योजातादिवक्त्रतः।।६।।

nandā bhadrā ca surabhiḥ suśīlā sumanāstathā |
pañca gāvo vibhorjātāḥ sadyojātādivaktrataḥ ||6||

Nandā, Bhadrā, Surabhi, Suśīlā and Sumanas - these are the five cows born from the Lord's faces, Sadyojāta, etc., respectively. (6)

कपिला कृष्णा च धवला धूम्रा रक्ता तथैव च।
नन्दादीनां गवां वर्णाः क्रमेण परिकीर्तिताः।।७।।

kapilā kṛṣṇā ca dhavalā dhūmrā raktā tathaiva ca |
nandādīnāṁ gavāṁ varṇāḥ krameṇa parikīrtitāḥ ||7||

Tawny, black, white, grey and red are said to be the colours of the cows, Nandā, etc., respectively. (7)

सद्योजाताद्विभूतिश्च वामाद्भसितमेव च।।८।।
अघोराद्भस्म संजातं तत्पुरुषात्क्षारमेव च।
रक्षा चेशानवक्त्राच्च नन्दादिद्वारतोऽभवत्।।९।।

sadyojātādvibhūtiśca vāmādbhasitameva ca ||8||
aghorādbhasma saṅjātaṁ tatpuruṣātkṣārameva ca |
rakṣā ceśānavaktrācca nandādidvārato'bhavat ||9||

'Vibhūti' was born from 'Sadyojāta', 'Bhasita' from 'Vāmadeva', 'Bhasma' from 'Aghora', 'Kṣāra' from 'Tatpuruṣa' and 'Rakṣā' from 'Īṣāna' face, through 'Nandā', etc. (8-9)

धारयेन्नित्यकार्येषु विभूतिं च प्रयत्नतः।
नैमित्तिकेषु भसितं क्षारं काम्येषु सर्वदा।।१०।।
प्रायश्चित्तेषु सर्वेषु भस्म नाम यथाविधि।
रक्षा च मोक्षकार्येषु प्रयोक्तव्या सदा बुधैः।।११।।

dhārayennityakāryeṣu vibhūtiṁ ca prayatnataḥ |
naimittikeṣu bhasitaṁ kṣāraṁ kāmyeṣu sarvadā ||10||
prāyaścitteṣu sarveṣu bhasma nāma yathāvidhi |
rakṣā ca mokṣakāryeṣu prayoktavyā sadā budhaiḥ ||11||

'Vibhūti' should be applied necessarily in daily (nitya) rites, 'Bhasita' in occasional (naimittika) rites, 'Kṣāra' in rites performed with some desire to fulfil (kāmya), 'Bhasma' in all the propitiatory rites according to procedure and 'Rakṣā' should be employed by the wise in the rites connected with liberation. (10-11)

नन्दादीनां तु ये वर्णाः कपिलाद्याः प्रकीर्तिताः।
त एव वर्णा विख्याता भूत्यादीनां यथाक्रमम्।।१२।।

nandādīnāṁ tu ye varṇāḥ kapilādyāḥ prakīrtitāḥ |
ta eva varṇā vikhyātā bhūtyādīnāṁ yathākramam ||12||

Those very colours, tawny, etc., which are said to belong to 'Nandā', etc., are well known in the case of 'Vibhūti', etc., respectively. (12)

भस्मोत्पादनमुद्दिष्टं चतुर्धा तन्त्रवेदिभिः।
कल्पं चैवानुकल्पं तु उपकल्पमकल्पकम्।।१३।।
एषामादिममुत्कृष्टमन्यत् सर्वमभावतः।

bhasmotpādanamuddiṣṭaṁ caturdhā tantravedibhiḥ |
kalpaṁ caivānukalpaṁ tu upakalpamakalpakam ||13||
eṣāmādimamutkṛṣṭamanyat sarvamabhāvataḥ |

The production of 'Bhasma' is spoken as fourfold by the experts in Śaivāgamas : Kalpa, Anukalpa, Upakalpa and Akalpa. Among them the first one (Kalpa) is the best; the rest are to be used when it is not available. (13)

यथाशास्त्रोक्तविधिना गृहीत्वा गोमयं नवम्।।१४।।
सद्येन वामदेवेन कुर्यात् पिण्डमनुत्तमम्।
शोषयेत्पुरुषेणैव दहेद् घोराच्छिवाग्निना।।१५।।
कल्पं तद्भस्म विज्ञेयमनुकल्पमथोच्यते।
वनेषु गोमयं यच्च शुष्कं चूर्णीकृतं तथा।।१६।।
दग्धं चैवानुकल्पाख्यमापणादिगतं तु यत्।
वस्त्रेणोत्तारितं भस्म गोमूत्राबद्धपिण्डितम्।।१७।।
दग्धं प्रागुक्तविधिना भवेद्भस्मोपकल्पकम्।
अन्यैरापादितं भस्माप्यकल्पमिति निश्चितम्।।१८।।

yathāśāstroktavidhinā gṛhītvā gomayaṁ navam ||14||
sadyena vāmadevena kuryāt piṇḍamanuttamam |
śoṣayetpuruṣeṇaiva dahed ghorācchivāgninā ||15||
kalpaṁ tadbhasma vijñeyamanukalpamathocyate |
vaneṣu gomayaṁ yacca śuṣkaṁ cūrṇīkṛtaṁ tathā ||16||
dagdhaṁ caivānukalpākhyamāpaṇādigataṁ tu yat |
vastreṇottāritaṁ bhasma gomūtrābaddhapiṇḍitam ||17||
dagdhaṁ prāguktavidhinā bhavedbhasmopakalpakam |
anyairāpāditaṁ bhasmāpyakalpamiti niścitam ||18||

In accordance with the procedure laid down in the Śāstras, one should take the fresh cowdung uttering 'Sadyojāta-mantra' and then make it into a good ball (piṇḍa) uttering 'Vāmadeva-mantra'. Then one should dry it with 'Tatpuruṣa-mantra' and bake it in Śivāgni uttering 'Aghoramantra'. (14-15) That Bhasma should be known as 'Kalpa'. Now Anukalpa is told. The dry cowdung which is found in the forests, which is powdered and which is burnt, is the Bhasma called 'Anukalpa'. That Bhasma, which is found in shops, etc., which is sifted through cloth, which is made into balls with cow's urine and which is burnt according to the procedure mentioned above, is what is called as 'Upakalpa'. That Bhasma which is prepared by others, is called 'Akalpa'. (16-18)

एष्वेकतममादाय पात्रेषु कलशादिषु।
त्रिसन्ध्यमाचरेत्स्नानं यथासंभवमेव वा।।१९।।

eṣvekatamamādāya pātreṣu kalaśādiṣu |
trisandhyamācaretsnānaṁ yathāsaṅbhavameva vā ||19||

With one of these (four kinds of Bhasma) collected in vessels, pitcher, etc., the devotee should perform bath (smearing) with it three times in the morning, midday and evening (three 'sandhyās') or once whenever possible. (19)

स्नानकाले करौ पादौ प्रक्षाल्य विमलाम्भसा।
वामहस्ततले भस्म क्षिप्त्वाच्छाद्यान्यपाणिना।।२०।।
अष्टकृत्वाथ मूलेन मौनी भस्माभिमन्त्र्य च।
शिर ईशानमन्त्रेण पुरुषेण मुखं तथा।।२१।।
हृत्प्रदेशमघोरेण वामदेवेन गुह्यकम्।
पादौ सद्येन सर्वाङ्गं प्रणवेनैव सेचयेत्।।२२।।

snānakāle karau pādau prakṣālya vimalāmbhasā |
vāmahastatale bhasma kṣiptvācchādyānyapāṇinā ||20||

aṣṭakṛtvātha mūlena maunī bhasmābhimantrya ca |
śira īśānamantreṇa puruṣeṇa mukhaṁ tathā ||21||

hṛtpradeśamaghoreṇa vāmadevena guhyakam |
pādau sadyena sarvāṅgaṁ praṇavenaiva secayet ||22||

At the time of bath (with Bhasma), the devotee should wash his hands and feet with pure water. He should place the Bhasma on the left palm and cover it with the other palm. Then he should silently consecrate the Bhasma with 'Mūlamantra' muttered eight times. Thereafter, he should smear it (Bhasma) on the head with 'Īśānamantra', on the face with 'Tatpuruṣamantra' , on the chest region with 'Aghoramantra', on the private parts with 'Vāmadevamantra', on the feet with 'Sadyojātamantra' and on all the limbs with 'Omkāra'. (20-22)

भस्मना विहितं स्नानमिदमाग्नेयमुत्तमम्।
स्नानेषु वारुणाद्येषु मुख्यमेतन्मलापहम्।।२३।।

bhasmanā vihitaṁ snānamidamāgneyamuttamam |
snāneṣu vāruṇādyeṣu mukhyametanmalāpaham ||23||

The bath taken with Bhasma is the Āgenya and it is the best. Among the baths, Vāruṇa, etc., this is the foremost as it removes all impurities. (23)

भस्मस्नानवतां पुंसां यथायोगं दिनेदिने।
वारुणाद्यैरलं स्नानैर्बाह्यदोषापहारिभिः।।२४।।

bhasmasnānavatāṁ puṅsāṁ yathāyogaṁ dinedine |
vāruṇādyairalaṁ snānairbāhyadoṣāpahāribhiḥ ||24||

In the case of those persons who take bath with Bhasma according of Śāstras everyday, enough of the baths with water, etc., which remove only external impurities. (24)

आग्नेयं भस्मना स्नानं यतिभिस्तु विधीयते।
आर्द्रस्नानात्परं भस्म आर्द्रे जन्तुवधो ध्रुवम्।।२५।।

āgneyaṁ bhasmanā snānaṁ yatibhistu vidhīyate |
ārdrasnānātparaṁ bhasma
ārdre jantuvadho dhruvam ||25||

The bath with Bhasma is the 'Āgneya-snāna' prescribed by the sanyāsins. Smearing with Bhasma is superior to wet bath. In the wet bath there is bound to be the killing of beings. (25)

आर्द्रं तु प्रकृतिं विद्यात् प्रकृतिं बन्धनं विदुः।
प्रकृतेस्तु प्रहाणार्थं भस्मना स्नानमिष्यते।।२६।।

ārdraṁ tu prakṛtiṁ vidyāt prakṛtiṁ bandhanaṁ viduḥ |
prakṛtestu prahāṇārthaṁ bhasmanā snānamiṣyate ||26||

The 'wet' (water) should be known as Prakṛti and Prakṛti means bondage. In order to eradicate Prakṛti (bondage), the bath with Bhasma is prescribed. (26)

ब्रह्माद्या विबुधाः सर्वे मुनयो नारदादयः।
योगिनः सनकाद्याश्च बाणाद्या दानवा अपि।।२७।।
भस्मस्नानयुताः सर्वे शिवभक्तिपरायणाः।
निर्मुक्तदोषकलिला नित्यशुद्धा भवन्ति हि।।२८।।

brahāmdyā vibudhāḥ sarve munayo nāradādayaḥ |
yoginaḥ sanakādyāśca bāṇādyā dānavā api ||27||
bhasmasnānayutāḥ sarve śivabhaktiparāyaṇāḥ |
nirmuktadoṣakalilā nityaśuddhā bhavanti hi ||28||

All the gods, Brahman, etc., sages, Nārada, etc., Yogins, Sanaka, etc., and demons, Bāṇa, etc., all having been undergone 'Bhasmasnāna', have been absorbed in devotion towards Śiva and freed from the masses (all kinds) of defects and ever pure. (27-28)

नमश्शिवायेति भस्म कृत्वा सप्ताभिमन्त्रितम्।
उद्धूलयेत्तेन देहं त्रिपुण्ड्रं चापि धारयेत्।।२९।।

namaśśivāyeti bhasma kṛtvā saptābhimantritam |
uddhūlayettena dehaṁ tripuṇḍraṁ cāpi dhārayet ||29||

After consecrating the Bhasma seven times with 'Namaḥ Śivāya', the devotee should sprinkle (smear) his body with Bhasma and 'tripuṇḍra' also should be applied. (29)

सर्वाङ्गोद्धूलनं चापि न समानं त्रिपुण्ड्रकैः।
तस्मात् त्रिपुण्ड्रमेवैकं लिखेदुद्धूलनं विना।।३०।।

sarvāṅgoddhūlanaṁ cāpi na samānaṁ tripuṇḍrakaiḥ |
tasmāt tripuṇḍramevaikaṁ likheduddhūlanaṁ vinā ||30||

The 'uddhūlana' to the entire body, is not equal to 'tripuṇḍra'. Hence, without 'uddhūlana', 'tripuṇḍra' should be applied. (30)

त्रिपुण्ड्रं धारयेन्नित्यं भस्मना सलिलेन च।
स्थानेषु पञ्चदशसु शरीरे साधकोत्तमः।।३१।।

tripuṇḍraṁ dhārayennityaṁ bhasmanā salilena ca |
sthāneṣu pañcadaśasu śarīre sādhakottamaḥ ||31||

The best aspirant of Mokṣa should apply 'tripuṇḍra' with Bhasma mixed with water at fifteen places on the body. (31)

उत्तमाङ्गे ललाटे च श्रवणद्वितये तथा।
गले भुजद्वये चैव हृदि नाभौ च पृष्ठके।।३२।।
बाहुयुग्मे ककुद्देशे मणिबन्धद्वये तथा।
त्रिपुण्ड्रं भस्मना धार्यं मूलमन्त्रेण साधकैः।।३३।।

uttamāṅge lalāṭe ca śravaṇadvitaye tathā |
gale bhujadvaye caiva hṛdi nābhau ca pṛṣṭhake ||32||
bāhuyugme kakuddeśe maṇibandhadvaye tathā |
tripuṇḍraṁ bhasmanā dhāryaṁ mūlamantreṇa sādhakaiḥ ||33||

'Tripuṇḍa' with Bhasma should be marked by the aspirants of Mokṣa (devotees) muttering the 'Mūlamantra', on the head, forehead, two ears, neck, two shoulders, chest, navel, back, two arms, hump region and two forearms. (32-33)

वामहस्ततले भस्म क्षिप्त्वाच्छाद्यान्यपाणिना।
अग्निरित्यादिमन्त्रेण स्पृशन् वाराभिमन्त्र्य च।।३४।।
त्रिपुण्ड्रमुक्तस्थानेषु दध्यात् सजलभस्मना।
शिवं शिवङ्करं शान्तं स प्राप्नोति न संशय:।।३५।।

vāmahastatale bhasma kṣiptvācchādyānyapāṇinā |
agniritvādimantrena sprśan vārābhimantrva ca ||34||
tripuṇḍramuktasthāneṣu dadhyāt sajalabhasmanā |
śivaṁ śivaṅkaraṁ śāntaṁ sa prāpnoti na saṅśayaḥ ||35||

Having placed the Bhasma on the left palm, covered it by the other (right) palm, touched it with water and consecrated it with the Mantra, "Agniriti bhasma", the devotee should apply 'tripuṇḍra' of Bhasma mixed with water to the places already told. He attains Śiva, who is bringer of auspiciousness and who is peaceful; there is no doubt about it. (34-35)

मध्याङ्गुलित्रयेणैव स्वदक्षिणकरस्य तु।
षडङ्गुलायतं मानमपि वाऽलिकमानकम्।।३६।।
नेत्रयुग्मप्रमाणेन फाले दध्यात् त्रिपुण्ड्रकम्।

madhyāṅgulitrayeṇaiva svadakṣiṇakarasya tu |
saḍaṅgulāyataṁ mānamapi vā'likamānakam ||36||
netrayugmapramāṇena phāle dadhyāt tripuṇḍrakam |

With the three middle fingers of one's right hand, one should mark the 'tripuṇḍra' of six inches long or of the measurement of the forehead and on the forehead, or it should measure upto the ends of both eyes. (36-37)

मध्यमानामिकाङ्गुष्ठैरनुलोमविलोमत: ।
धारयेद्यस्त्रिपुण्ड्राङ्कं स रुद्रो नात्र संशय:।।३७।।

madhyamānāmikāṅguṣṭhairanulomavilomataḥ |
dhārayedyastripuṇḍrāṅkaṁ sa rodro nātra saṅśayaḥ ||37||

He who makes 'tripuṇḍra' marks with the middle finger, ring finger and thumb from left to right and right to left, is indeed Rudra; there is no doubt about it. (37)

ऋजु श्वेतमनुव्याप्तं स्निग्धं श्रोत्रप्रमाणकम्।
एवं सल्लक्षणोपेतं त्रिपुण्ड्रं सर्वसिद्धिदम्।।३८।।

ṛju śvetamanuvyāptaṁ snigdhaṁ śrotrapramāṇakam |
evaṁ sallakṣaṇopetaṁ tripuṇḍraṁ sarvasiddhidam ||38||

The 'tripuṇḍra' which is straight, bright, unbroken, thick and of the length between the ears and which is thus endowed with good features, is the one which brings all welfare. (38)

प्रात:काले च मध्याह्ने सायाह्ने च त्रिपुण्ड्रकम्।।३९।।
कदाचिद्भस्मना कुर्यात् स रुद्रो नात्र संशय:।
एवंविधं विभूत्या च कुरुते यस्त्रिपुण्ड्रकम्।।
स रौद्रधर्मसंयुक्तस्त्रयीमय इति श्रुति:।।४०।।

prātaḥ kāle ca madhyāhne sāyāhne ca tripuṇḍrakam ||39||
kadācidbhasmanā kuryāt sa rudro nātra saṅśayaḥ ||40||
evaṁvidhaṁ vibhūtyā ca kurute yastripuṇḍrakam ||
sa raudradharmasaṅyuktastrayīmaya iti śrutiḥ ||40||

He who applies 'tripuṇḍra' with Bhasma once in the morning, midday and evening, is indeed Rudra; there is no doubt about it. He who marks 'tripuṇḍra' of this type by Bhasma, is associated with Rudra's religion and the Śruti says that he is made up of Veda. (39-40)

ब्रह्मा विष्णुश्च रुद्रश्च देवा: शक्रपुरोगमा:।
त्रिपुण्ड्रं धारयन्त्येव भस्मना परिकल्पितम्।।४१।।
वसिष्ठाद्या महाभागा मुनय: श्रुतिकोविदा:।
धारयन्ति सदाकालं त्रिपुण्ड्रं भस्मना कृतम्।।४२।।

brahmā viṣṇuśca rudraśca devāḥ śakrapurogamāḥ |
tripuṇḍraṁ dhārayantyeva bhasmanā parikalpitam ||41||

vasiṣṭhādyā mahābhāgā munayaḥ śrutikovidāḥ |
dhāravanti sadākālaṁ tripundraṁ bhasmanā krtam ||42||

Brahman, Viṣṇu, Rudra, gods headed by Indra apply 'tripuṇḍra' with Bhasma. The great souls, Vasiṣṭha, etc., and the sages who are well-versed in Vedic lore always apply 'tripuṇḍra' with Bhasma. (41-42)

शैवागमेषु वेदेषु पुराणेष्वखिलेषु च।
स्मृतीतिहासकल्पेषु विहितं भस्मपुण्ड्रकम्।।
धारणीयं समस्तानां शैवानां च विशेषत:।।४३।।

śaivāgameṣu vedeṣu purāṇeṣvakhileṣu ca |
smṛtītihsakalpeṣu vihitaṁ bhasmapuṇḍrakam ||
dhāranīyaṁ samastānāṁ śaivānāṁ ca viśesatah ||43||

'Bhasmatripuṇḍra' is prescribed in the Śaivāgamas, Vedas, all the Purāṇas, Smṛtis, Itihāsas and Kalpa. It is prescribed to be applied; it is for all and especially for the Śaivas. (43)

नास्तिको भिन्नमर्यादो दुराचारपरायण:।
भस्मत्रिपुण्ड्रधारी चेन्मुच्यते सर्वकिल्बिषै:।।४४।।

nāstiko bhinnamaryādo durācāraparāyaṇaḥ |
bhasmatripundradhārī cenmucyate sarvakilbisai ||44||

iti bhasmadhāraṇasthalam |

He who applies 'tripuṇḍra' with Bhasma, whether he is a heterodox person, has transgressed the limits of deceney or has been engaged in bad conduct, becomes free from all sins. (44)

भस्मना विहितस्नानस्त्रिपुण्ड्राङ्कितमस्तक:।
शिवार्चनपरो नित्यं रुद्राक्षमपि धारयेत्।।४५।।

bhasmanā vihitasnānastripuṇḍrṅkāitamastakaḥ |
śivārcanaparo nityaṁ rudrākṣamapi dhārayet ||45||

atha rudrākṣadhraṇasthalam - 7

The devotee who has taken bath with Bhasma, who has marked his forehead with Bhasmatripuṇḍra and who is engaged in the worship of Śiva, should always wear the Rudrākṣas (beads). (45)

रुद्राक्षधारणादेव मुच्यन्ते सर्वपातकै:।
दुष्टचित्ता दुराचारा दुष्प्रज्ञा अपि मानवा:।।४६।।

rudrākṣadhāraṇādeva mucyante sarvapātakaiḥ |
dustacittā durācārā dusprajñā api mānavāh ||46||

By wearing the Rudrākṣas, even those men who are of wicked mind, who are of wicked practices or who are of wicked intentions, are relieved of all sins. (46)

पुरा त्रिपुरसंहारे त्रिनेत्रो जगतां पति:।
उदपश्यत् पुरां योगमुन्मीलितविलोचन:।।४७।।
निपेतुस्तस्य नेत्रेभ्यो बहवो जलबिन्दव:।
तेभ्यो जाता हि रुद्राक्षा रुद्राक्षा इति कीर्तिता:।।४८।।
रुद्रनेत्रसमुन्पन्ना रुद्राक्षा लोकपावना:।

purā tripurasaṅhāre trinetro jagatāṁ patiḥ |
udapaśvat purā yogamunmīlitavilocanah ||47||
nipetustasya netrebhyo bahavo jalabindavaḥ |
tebhyo jātā hi rudrāksā rudrksā iti kīrtith ||48||
rudranetrasamutpann rudrksā lokapāvanāh |

Once in the past, on the occasion of destruction of three cities, Triṇetra (Śiva with three eyes), the Lord of worlds, opened widely the three eyes and gazed intently at the concord of the (three) cities. From his eyes profuse drops of tears fell. From them the Rudrākṣas were born and they are called Rudrākṣas because they originated from Rudra's eyes; Rudrākṣas are such as to make the people sacred. (47-49)

अष्टत्रिंशत्प्रभेदेन भवन्त्युत्पत्तिभेदत:।।४९।।

astatriṅśatprabheden bhavantvutpattibhedatah ||49||

They (Rudrakṣas) are of thirty-eight varieties in accordance with the difference in their origin. (49)

नेत्रात्सूर्यात्मन: शम्भो: कपिला द्वादशोदिता:।
श्वेता: षोडश सञ्जाता: सोमरूपाद्विलोचनात्।।५०।।
कृष्णा दशविधा जाता वह्निरूपाद्विलोचनात्।
एवमुत्पत्तिभेदेन रुद्राक्षा बहुधा स्मृता।।५१।।

netrātsūryātmanaḥ śambhoḥ kapilā dvādaśoditāḥ |
śvetāh sodaśasañiātāh somarūpādvilocanāt ||50||

kṛṣṇā daśavidhā jātā vahnirūpādvilocanāt |
evamutpattibhedena rudrāksā bahudhāh smrth ||51||

From Śambhu's eye of the form of Sūrya twelve tawny varieties were born. Sixteen white varieties originated from his eye of the form of Candra. Ten black varieties arose from his eye of form of Agni. Thus Rudrākṣas are regarded as multifarious in accordance with the difference in their origin. (50-51)

अच्छिद्रं कनकप्रख्यमनन्यधृतमुत्तमम्।
रुद्राक्षं धारयेत् पाज्ञ: शिवपूजापरायण:।।५२।।

acchidraṁ kanakaprakhyamananyadhṛtamuttamam |
rudrāksaṁ dhāravet prāiñah śivapūiāparāvanah ||52||

A wise person who is engaged in the worship of Śiva should wear a good Rudrākṣa which is free from holes, which has golden hue and which is not worn by others. (52)

यथास्थानं यथावक्त्रं यथायोगं यथाविधि।
रुद्राक्षधारणं वक्ष्ये रुद्रसायुज्यसिद्धये।।५३।।

yathāsthānaṁ yathāvaktraṁ yathāyogaṁ yathāvidhi |
rudrāksadhāranaṁ vaksve rudrasāvuivasiddhave ||53||

In accordance with the place (limb) of the body, with the number of faces of them, with the relation and with the Śastra, I tell you about the wearing of Rudrākṣas for the attainment of union with Rudra. (53)

शिखायामेकमेकास्यं रुद्राक्षं धारयेद् बुध:।
द्वित्रिद्वादशवक्त्राणि शिरसि त्रीणि धारयेत्।।५४।।
षट्त्रिंशद्धारयेन्मूर्ध्नि नित्यमेकादशानान्।
दशसप्तपञ्चवक्त्रान् षट षट् कर्णद्वये वहेत्।।५५।।
षडष्टवदनान् कण्ठे द्वात्रिंशद्धारयेत् सदा।
पञ्चाशद्धारयेद् विद्वान् चतुर्वक्त्राणि वक्षसि।।५६।।
त्रयोदशमुखान् बाह्वोर्धरेत् षोडश षोडश।
प्रत्येकं द्वादश वहेन्नवास्यान् मणिबन्धयो:।।५७।।
चतुर्दशमुखं यज्ञसूत्रमष्टोत्तरं शतम्।
धारयेत् सर्वकालं तु रुद्राक्षं शिवपूजक:।।५८।।

śikhyāmekamekāsyaṁ rudrākṣaṁ dhārayed budhaḥ |
dvitridvādaśavaktrāni śirasi trīni dhāravet ||54||

ṣaṭtriṅśaddhārayenmūrdhni nityamekādaśānān |
daśasaptapañcavaktrān sata sat karnadvave vahet ||55||

ṣaḍaṣṭavadanān kaṇṭhe dvātriṅśaddhārayet sadā |
pañcśaddhraved vidvān caturvaktrāni vaksasi ||56||

trayodaśamukhān bāhvordharet ṣoḍaśa ṣoḍaśa |
pratvekaṁ dvādaśa vahennavāsvān manibandhavoh ||57||

caturdaśamukhaṁ yajñasūtramaṣṭottaraṁ śatam |
dhāravet sarvakālaṁ tu rudrāksaṁ śivapūiakah ||58||

In the lock of hair on the crown of head (śikhāyām), one Rudrākṣa of one face should a wise man wear. On the head three Rudrākṣas of two, three and twelve faces should be worn. On the crest thirty-six Rudrākṣas of eleven faces should be worn. In both the ears six Rudrākṣas each of ten, seven and five faces should be worn. In the neck, thirty-two

Rudrākṣas of six and eight faces should be borne. On the chest, fifty Rudrākṣas of four faces should be put on. In each of the arms, sixteen Rudrakṣas of thirteen faces should be tied. In each of fore-arms, twelve Rudrākṣas of nine faces should be worn. One hundred and eight Rudrākṣas of fourteen faces should be the Yajñasūtra (Yajñopavīta). Thus the Rudrākṣas should a devotee of Śiva wear at all times. (54-58)

एवं रुद्राक्षधारी यः सर्वकाले तु वर्तते।
तस्य पापकथा नास्ति मूढस्यापि न संशयः।।५९।।

evaṁ rudrākṣadhārī yaḥ sarvakāle tu vartate |
tasya pāpakathā nāsti mūḍhasyāpi na saṁśayaḥ ||59||

Thus in the case of him who wears Rudrākṣas at all times, be he even a fool, there is no occasion for sin. There is no doubt about it. (59)

ब्रह्महा मद्यपायी च स्वर्णहृद् गुरुतल्पगः।
मातृहा पितृहा चैव भ्रूणहा कृतघातकः।।
रुद्राक्षधारणादेव मुच्यते सर्वपातकैः।।६०।।

brahmahā madyapāyī ca svarṇahṛd gurutalpagaḥ |
mātṛhā pitṛhā caiva bhrūṇahā kṛtaghtakaḥ ||
rudrākṣadhāraṇādeva mucyate sarvapātakaiḥ ||60||

He who has killed a Brāhmaṇa, who is a drunkard, who has stolen gold, who has seduced Guru's wife, who has killed his mother, who has killed has father, who has killed the baby in the womb or who has killed his benefactor, is relieved of all his great sins by the mere wearing of Rudrākṣas. (60)

दर्शनात् स्पर्शनाच्चैव स्मरणादपि पूजनात्।
रुद्राक्षधारणाल्लोके मुच्यन्ते पातकैर्जनाः।।६१।।

darśanāt sparśanāccaiva smaraṇādapi pūjanāt |
rudrākṣadhāraṇālloke mucyante pātakairjanāḥ ||61||

By the sight, touch, memory and worship of Rudrākṣas and by the wearing of Rudrākṣas, people in the world become freed from great sins. (61)

ब्राह्मणो वान्त्यजो वापि मूर्खो वा पण्डितोऽपि वा।
रुद्राक्षधारणादेव मुच्यते सर्वपातकैः।।६२।।

brāhmaṇo vāntyajo vāpi mūrkho vā paṇḍito'pi vā |
rudrākṣadhāraṇādeva mucyate sarvapātakaiḥ ||62||

The devotee, whether he is a Brāhmaṇa, a Śūdra, a fool or a learned person, is relieved of all great sins by the mere wearing of Rudrākṣas. (62)

गवां कोटिप्रदानस्य यत्फलं भुवि लभ्यते।
तत्फलं लभते मर्त्यो नित्यं रुद्राक्षधारणात्।।६३।।

gavāṁ koṭipradānasya yatphalaṁ bhuvi labhyate |
tatphalaṁ labhate martyo nityaṁ rudrākṣadhāraṇt ||63||

Whatever fruit that is obtained in the world in the case of offering a crore cows, that very fruit a human being attains certainly through the wearing of Rudrākṣas. (63)

मृत्युकाले च रुद्राक्षं निष्पीड्य सह वारिणा।
यः पिबेच्चिन्तयन् रुद्रं रुद्रलोकं स गच्छति।।६४।।

mṛtyukāle ca rudrākṣaṁ niṣpīḍya saha vāriṇā |
yaḥ pibeccintayan rudraṁ rudralokaṁ sa gacchati ||64||

He, who, at the time of death, squashes the Rudrākṣa and drinks it with water meditating on Rudra, would go to the world of Rudra. (64)

भस्मोद्धूलितसर्वाङ्गा धृतरुद्राक्षमालिकाः।
ये भवन्ति महात्मानस्ते रुद्रा नात्र संशयः।।६५।।

bhasmoddhūlitasarvāṅgā dhṛtarudrākṣamālikāḥ |
ye bhavanti mahātmānaste rudrā nātra saṁśayaḥ ||65||

Those great souls who have smeared themselves with Bhasma and who have worn the garlands of Rudrākṣas, are the Rudras. There is no doubt about this. (65)

नित्यानि काम्यानि निमित्तजानि
कर्माणि सर्वाणि सदापि कुर्वन्।
योऽभस्मरुद्राक्षधरो यदि स्याद्
द्विजो न तस्यास्ति फलोपपत्तिः।।६६।।

nityāni kāmyāni nimittajāni
karmāṇi sarvāṇi sadāpi kurvan |
yo'bhasmarudrākṣadharo yadi syād
dvijo na tasyāsti phalopapattiḥ ||66||

For the Dvija, who, while always performing all the daily rites, rites for fulfilling desires and occasional rites, does not put on Bhasma and Rudrākṣas, there is no attainment of any fruit. (66)

सर्वेषु वर्णाश्रमसंगतेषु
नित्यं सदाचारपरायणेषु।
श्रुतिस्मृतिभ्यामिह चोद्यमानो
विभूतिरुद्राक्षधरः समानः।।६७।।

sarveṣu varṇāśramasaṅgateṣu
nityaṁ sadācāraparāyaṇeṣu |
śrutismṛtibhyāmiha codyamāno
vibhūtirudrākṣadharaḥ samnaḥ ||67||

Among those who are devoted to Varṇas and Āśramas and who are engaged in religious practices, he who has put on Bhasma and Rudrākṣas is alone praised by Śruti and Smṛti. (67)

ॐ तत्सदिति श्रीशिवयोगीतेषु सिद्धान्तागमेषु शिवाद्वैतवीद्यायां
शिवयोगशास्त्रे श्रीरेणुकागस्त्यसंवादे वीरशैवधर्मनिर्णये
श्रीशिवयोगीशिवाचार्यविरचिते श्रीसिद्धान्तशिखामणौ
भक्तस्थले विभूतिरद्राक्षधारणप्रसङ्गो
नाम सप्तमः परिच्छेदः समाप्तः ।।७।।

Om Tatsaditi Śrīśivagīteṣu siddhāntāgamesu
śivādvaitavidyāyām śivayogaśāstre
śrireṇukāgastyasamvāde vīraśaivadharmanirṇaye
śivayogīśivācāryaviracite Śrīsiddhantaśikhāmaṇau
bhaktasthale Vibhūtirudrākṣadhāraṇaprasaṅgo
nāma saptamaḥ paricchedaḥ samāptaḥ ||7||

अष्टमः परिच्छेदः
Astamah Paricchedah

पञ्चाक्षरीजपप्रसङ्गः
Pañcākṣarījapaprasaṅgaḥ

धृतश्रीभूतिरुद्राक्षः प्रयतो लिङ्गधारकः।
जपेत्पञ्चाक्षरीविद्यां शिवतत्त्वप्रबोधिनीम्।।१।।

dhṛtaśrībhūtirudrākṣaḥ prayato liṅgadhārakaḥ |
japetpañcākṣarīvidyāṁ śivatattvaprabodhinīm ||1||

He who has worn Bhasma and Rudrākṣas, who has been endowed with self-restraint and who has borne the Liṅga, should perform 'japa' with Pañcākṣarīmantra, which reveals the principle of Śiva (i.e., of his Self as Śiva). (1)

शिवतत्त्वात् परं नास्ति यथा तत्त्वान्तरं महत्।
तथा पञ्चाक्षरीमन्त्रान्नास्ति मन्त्रान्तरं महत्।।२।।

śivatattvāt paraṁ nāsti yathā tattvāntaraṁ mahat |
tathā pañcākṣarīmantrānnāsti mantrāntaraṁ mahat ||2||

Just as there is no greater principle than the principle of Śiva, so is no greater Mantra than Pañcākṣara-mantra (2)

ज्ञाते पञ्चाक्षरीमन्त्रे किं वा मन्त्रान्तरैः फलम्।
ज्ञाते शिवे जगन्मूले किं फलं देवतान्तरैः।।३।।

jñāte pañcākṣarīmantre kiṁ vā mantrāntaraiḥ phalam |
jñāte śive jaganmūle kiṁ phalaṁ devatāntaraiḥ ||3||

When the Pañcākṣarīmantra is known, what is the use of other Mantras? When Śiva, who is the source of the world, is known, what is the use of other deities? (3)

सप्तकोटिषु मन्त्रेषु मन्त्रः पञ्चाक्षरो महान्।
ब्रह्मविष्ण्वादिदेवेषु यथा शम्भुर्महत्तरः।।४।।

saptakoṭiṣu mantreṣu mantraḥ pañcākṣaro mahān |
brahmaviṣṇvādideveṣu yathā śambhurmahattaraḥ ||4||

Among the seven crore great Mantras, the Pañcākṣarī mantra is the best, just as Śambhu is the greatest among the gods, Brahman, Viṣṇu, etc. (4)

अशेषजगतां हेतुः परमात्मा महेश्वरः।
तस्य वाचकमन्त्रोऽयं सर्वमन्त्रैककारणम्।।५।।

aśeṣajagatāṁ hetuḥ paramātmā maheśvaraḥ |
tasya vācakamantro'yaṁ sarvamantraikakāraṇam ||5||

Maheśvara, the Supreme Soul, is the cause of the entire worlds and this Mantra expressive of him, is the sole cause of all Mantras. (5)

तस्याभिधानमन्त्रोऽयमभिधेयश्च स स्मृतः।
अभिधानाभिधेयत्वान्मन्त्रात् सिद्धः परः शिवः।।६।।

tasyābhidhānamantro'yamabhidheyaśca sa smṛtaḥ |
abhidhānābhidheyatvānmantrāt siddhaḥ paraḥ śivaḥ ||6||

This Mantra (Pañcākṣarī) is the one that denotes him (Śiva) and he (Śiva) is known to be denoted by it. Due to the relation of the denoted and the denotation, Paraśiva is evident from the Mantra. (6)

नमःशब्दं वदेत्पूर्वं शिवायेति ततः परम्।
मन्त्रः पञ्चाक्षरो ह्येष सर्वश्रुतिशिरोगतः।।७।।

namaḥ śabdaṁ vadetpūrvaṁ śivāyeti tataḥ param |
mantraḥ pañcākṣaro hyeṣa sarvaśrutiśirogataḥ ||7||

The word 'namaḥ' (salutations) should be uttered first and then the word 'śivāya' (to Śiva). This is the Pañcākṣara (five-lettered) Mantra which is at the head of all Śrutis. (7)

आदितः परिशुद्धत्वान्मलत्रयवियोगतः।
शिव इत्युच्यते शम्भुश्चिदानन्दघनः प्रभुः।।८।।

āditaḥ pariśuddhatvānmalatrayaviyogataḥ |
śiva ityucyate śambhuścidānandaghanaḥ prabhuḥ | |8| |

The lord Śambhu (Brahman) who is thick with intelligence and bliss, is called Śiva because he is extremely pure from the beginning due to his separation from the three Malas (impurities). (8)

आस्पदत्वादशेषाणां मङ्गलानां विशेषतः।
शिवशब्दाभिधेयो हि देवदेवस्त्रियम्बकः।।९।।

āspadatvādaśeṣāṇāṁ maṅgalānāṁ viśeṣataḥ |
śivaśabdsbhidheyo hi devadevastriyambakaḥ | |9| |

The God of gods, Triyambaka, is denoted by the word Śiva because he is especially the shelter of all types of auspiciousness. (9)

शिव इत्यक्षरद्वन्द्वं परब्रह्मप्रकाशकम्।
मुख्यवृत्त्या तदन्येषां शब्दानां गुणवृत्तयः।।१०।।

śiva ityakṣaradvandvaṁ parabrahmaprakāśakam |
mukhyavṛttyā tadanyeṣāṁ śabdānāṁ guṇavṛttayaḥ | |10| |

The dissyllabic form Śiva reveals the meaning of Parabrahman by primary function (Abhidhā) while words other than that convey that meaning through secondary function (Lakṣaṇā). (10)

तस्मान्मुख्यतरं नाम शिव इत्यक्षरद्वयम्।
सच्चिदानन्दरूपस्य शम्भोरमिततेजसः।।११।।
एतन्नामावलम्बेन मन्त्रः पञ्चाक्षरः स्मृतः।

tasmānmukhyataraṁ nāma śiva ityakṣaradvayam |
saccidānandarūpasya śambhoramitatejasaḥ | |11| |
etannāmāvalambena mantraḥ pañcākṣaraḥ smṛtaḥ |

Hence, the syllabic pair Śiva is the principal name of Śambhu, who is of the nature of existence, intelligence and bliss and who is of infinite lustre. Depending upon this name (Śiva), the Pañcākṣaramantra is regarded as great. (11-12)

यस्मादतः सदा जप्यो मोक्षकाङ्क्षिभिरादरात्।।१२।।
यथाऽनादिर्महादेवः सिद्धः संसारमोचकः।
तथा पञ्चाक्षरो मन्त्रः संसारक्षयकारकः।।१३।।

yasmādataḥ sadā japyo mokṣakāṅkṣibhirdarāt | |12| |

yathā'nādirmahādevaḥ siddhaḥ saṁsāramocakaḥ |
tathā pañcākṣaro mantraḥ saṁsārakṣayakārakaḥ | |13| |

That is why it has to be cherished with reverence by all those who are desirous of emancipation. Just as Mahādeva who is beginningless, is decided to be the liberator from transmigration, so is the Pañcākṣara-mantra destroyer of transmigration . (12-13)

पञ्चभूतानि सर्वाणि पञ्चतन्मात्रकाणि च।
ज्ञानेन्द्रियाणि पञ्चापि पञ्चकर्मेन्द्रियाणि च।।१४।।
पञ्चब्रह्माणि पञ्चापि कृत्यानि सह कारणैः।
बोध्यानि पञ्चभिर्वर्णैः पञ्चाक्षरमहामनोः।।१५।।

pañcabhūtāni sarvāṇi pañcatanmātrakāṇi ca |
jñānendriyāṇi pañcāpi pañcakarmendriyni ca | |14| |

pañcabrahmāṇi pañcāpi kṛtyāni saha kāraṇaiḥ |
bodhyāni pañcabhirvarṇaiḥ
pañcākṣaramahāmanoḥ | |15| |

All the five gross elements, the five subtle elements, the five sensory organs, the five motor organs, the five Brahmans, the five activities along with causes — all these are understood through the five syllables of the great Pañcākṣara-mantra. (14-15)

पञ्चधा पञ्चधा यानि प्रसिद्धानि विशेषत:।
तानि सर्वाणि वस्तूनि पञ्चाक्षरमयानि हि।।१६।।

pañcadhā pañcadhā yāni prasiddhāni viśeṣataḥ |
tāni sarvāṇi vastūni pañcākṣaramayāni hi ||16||

Those objects which are especially known as sets of five are all manifestations of Pañcākṣaramantra itself. (16)

ओंकारपूर्वो मन्त्रोऽयं पञ्चाक्षरमय: पर:।
शैवागमेषु वेदेषु षडक्षर इति स्मृत:।।१७।।

oṁkārapūrvo mantro'yaṁ pañcākṣaramayaḥ paraḥ |
śaivāgameṣu vedeṣu ca ṣaḍakṣara iti smṛtaḥ ||17||

This supreme Mantra consisting of five syllables is regarded in Śaivāgamas and Vedas as Ṣaḍakṣara (six - lettered) with the precedence of 'Oṁkāra' (oṁ - syllable). (17)

मन्त्रस्यास्यादिभूतेन प्रणवेन महामनो:।
प्रबोध्यते महादेव: केवलश्चित्सुखात्मक:।।१८।।

mantrasyāsyādibhūtena praṇavena mahāmanoḥ |
prabodyate mahādevaḥ kevalaścitsukhātmakaḥ ||18||

Mahādeva (the Great Lord) who is of the nature of existence, intelligence and bliss, is revealed by this Praṇava (Oṁ-syllable) which comes in the beginning of this Pañcākṣarī-mantra, the great Mantra. (18)

प्रणवेनैकवर्णेन परब्रह्म प्रकाश्यते।
अद्वितीयं परानन्दं शिवाख्यं निष्प्रपञ्चकम्।।१९।।

praṇavenaikavarṇena parabrahma prakāśyate |
advitīyaṁ parānandaṁ śivākhyaṁ niṣprapañcakam ||19||

Through the single syllable called Praṇava (Oṁ), Parabrahman, which is without a second, which is Supreme Bliss, which is called Śiva and which is free from all worldly differences, is revealed. (19)

परमात्ममनुर्ज्ञेय: सोऽहंरूप: सनातन:।
जायते हंसयोर्लोपादोमित्येकाक्षरो मनु:।।२०।।

paramātmamanurjñeyaḥ so'haṁrūpaḥ sanātanaḥ |
jāyate haṁsayorlopādomityekākṣaro manuḥ ||20||

The Mantra of Paramātman (Paraśiva) which is of the form of "So' ham" (He is myself – Śivajīvaikya), is known to be ancient. It becomes the monosyllabic Mantra as "Om" with the elision of 'ha' and 'sa'. (20)

प्रणवेनैव मन्त्रेण बोध्यते निष्कल: शिव:।
पञ्चाक्षरेण मन्त्रेण पञ्चब्रह्मतनुस्तथा।।२१।।
निष्कल: संविदाकार: सकलो विश्वमूर्तित:।
उभयात्मा शिवो मन्त्रे षडक्षरमये स्थित:।।२२।।

praṇavenaiva mantreṇa bodhyate niṣkalaḥ śivaḥ |
pañcākṣareṇa mantreṇa pañcabrahmatanustathā ||21||
niṣkalaḥ saṁvidākāraḥ sakalo viśvamūrtitaḥ |
ubhayātmā śivo mantre ṣaḍakṣaramaye sthitaḥ ||22||

The Niṣkala Śiva is realised through the Mantra 'Om'. The form of Pañcabrahmans (Sakala Śiva) is revealed through the Pañcākṣara – mantra. Niṣkala is of the nature of consciousness (Saṁvit) and Sakala is of the nature of Śiva in the form of the universe. Śiva who is of the nature of both Niṣkala and Sakala resides in the Mantra made up of six syllables. (21-22)

मूलं विद्या शिव: शैवं सूत्रं पञ्चाक्षरस्तथा।
एतानि नामधेयानि कीर्तितानि महामनो:।।२३।।

mūlaṁ vidyā śivaḥ śaivasūtraṁ pañcākṣarastathā |
etāni nāmadheyāni kīrtitāni mahāmanoḥ ||23||

Mūla, Vidyā, Śiva, Śaivasūtra and Pañcākṣara – these are the names of the Great Mantra that are spoken of. (23)

पञ्चाक्षरीमिमां विद्यां प्रणवेन षडक्षरीम्।
जपेत् समाहितो भूत्वा शिवपूजापरायणः।।२४।।

pañcākṣarīmimāṁ vidyāṁ praṇavena ṣaḍakṣarīm |
japet samāhito bhūtvā śivapūjāparāyaṇaḥ ||24||

He who is engrossed in the worship of Śiva should mutter with concentration this Pañcākṣarī-mantra which becomes Ṣaḍakṣarī with 'Oṁkāra'. (24)

प्राणायामत्रयं कृत्वा प्राङ्मुखोदङ्मुखोऽपि वा।
चिन्तयन् हृदयाम्भोजे देवदेवं त्रियम्बकम्।।२५।।
सर्वालङ्कारसंयुक्तं साम्बं चन्द्रार्धशेखरम्।
जपेदेतां महाविद्यां शिवरूपामनन्यधीः।।२६।।

prāṇāyāmatrayaṁ kṛtvā prāṅmukhodaṅmukho'pi vā |
cintayan hṛdayāmbhoje devadevaṁ triyambakam ||25||
sarvālaṅkārasaṅyuktaṁ sāmbaṁ candrārdhaśekharam |
japedetāṁ mahāvidyāṁ śivarūpāmananyadhīḥ ||26||

After doing Prāṇāyāma three times, sitting in such a way as facing the east or the north and cherishing in the lotus of the heart Śiva, who is the god of gods, who is three-eyed, who is endowed with all ornaments, who is accompanied with Ambā (Mother Pārvatī) and who has the crescent moon as his crest-ornament, the devotee should mutter with deep concentration this great Mantra, which is of Śiva's form (auspicious in form). (25-26)

जपस्तु त्रिविधः प्रोक्तो वाचिकोपांशुमानसः।
श्रूयते यस्तु पार्श्वस्थैर्यथावर्णसमन्वयम्।।२७।।
वाचिकः च तु विज्ञेयः सर्वपाशप्रभञ्जनः।
ईषत्स्पृष्ट्वाधरपुटं यो मन्दमभिधीयते।।२८।।

पार्श्वस्थैरश्रुतः सोऽयमुपांशुः परिकीर्तितः।
अस्पृष्ट्वाधरमस्पन्दि जिह्वाग्रं योऽन्तरात्मना।।
भाव्यते वर्णरूपेण स मानस इति स्मृतः।।२९।।

japastu trividhaḥ prokto vācikopāṅśumānasaḥ |
śrūyate yastu pārśvasthairyathā varṇasamanvayaḥ ||27||
vācikaḥ sa tu vijñeyaḥ sarvapāpaprabhañjanaḥ |
īṣatspṛṣṭvādharapuṭaṁ yo mandamabhidhīyate ||28||
pārśvasthairaśrutaḥ so'yamupāṅśuḥ parikīrtitaḥ |
aspṛṣṭvādharamaspandi jihvāgraṁ yo'ntarātman ||
bhāvyate varṇarūpeṇa sa mānasa iti smṛtaḥ ||29||

Japa is said to be threefold as Vācika (Vocal), Upāṁśu (Lip-movement) and Mānasa (Mental). That Japa which is heard by those who are on either side clearly with the syllabic structure, is known to be Vācika. It is the destroyer of all fetters. That Japa which is faintly uttered with the slight touching of the lips in such away as it is not heard by those who are on either side, is stated as Upāṁśu. That Japa which is cherished in the form of the letters of the Mantra in the inner soul without the touching of lips and without the movement of the tip of tongue, is known as Mānasa. (27-29)

यावन्तः कर्मयज्ञाद्या व्रतदानतपांसि च।
सर्वे ते जपयज्ञस्य कलां नार्हन्ति षोडशीम्।।३०।।

yāvantaḥ karmayajñādyā vratadānatapāṅsi ca |
sarve te japayajñasya kalāṁ nārhanti ṣoḍaśīm ||30||

As many as are the Karmayajñas and as many as are the vows, donations and penances, so many of them all are not equal to one-sixteenth part of the Japayajña. (30)

माहात्म्यं वाचिकस्यैतज्जपयज्ञस्य कीर्तितम्।
तस्माच्छतगुणोपांशुः सहस्रो मानसः स्मृतः।।३१।।

māhātmyaṁ vācikasyaitajjapayajñasya kīrtitam |
tasmācchataguṇopāṅśuḥ sahasro mānasaḥ smṛtaḥ ||31||

What is told above about the greatness of the Japayajña, is applicable to Vācikajapa. Upāṁśujapa is hundred times superior to that (Vācikajapa) and Mānasajapa is thousand times superior to that (Upāṁsujapa). (31)

वाचिकात् तदुपांशोश्च जपादस्य महामनोः।
मानसो हि जपः श्रेष्ठ घोरसंसारनाशकः।।३२।।

vācikāt tadupāṅśośca japādasya mahāmanoḥ |
mānaso hi japah śresthah ghorasaṅsāranāśakah ||32||

The Mānasajapa of this great mantra (Pañcākṣarī) which is the destroyer of the terrible transmigration, is superior to Vācikajapa and Upāṁśujapa. (32)

एतेष्वेतेन विधिना यथाभावं यथाक्रमम्।
जपेत् पञ्चाक्षरीमेतां विद्यां पाशविमुक्तये।।३३।।

eteṣvetena vidhinā yathābhāvaṁ yathākramam |
japet pañcāksarīmetāṁ vidyāṁ pāśavimuktaye ||33||

In the manner already prescribed as regards these types (of Japas, Vācika, etc.,), this Pañcākṣarīmantra should be cherished or muttered in its due sequence and according to the situation (with due devotion) in order to get released from fetters. (33)

अनेन मूलमन्त्रेण शिवलिङ्गं प्रपूजयेत्।
नित्यं नियमसम्पन्नः प्रयतात्मा शिवात्मकः।।३४।।

anena mūlamantreṇa śivaliṅgaṁ prapūjayet |
nityaṁ niyamasampannah prayatātmā śivātmakah ||34||

The devotee who is endowed with religious (yogic) discipline, who is of purified mind and who is of the nature of Śiva, should worship the Śivaliṅga (Iṣṭaliṅga) with this original Mantra, i.e., with the cherishing or muttering of this original Mantra. (34)

भक्त्या पञ्चाक्षरेणैव यः शिवं सकृदर्चयेत्।
सोऽपि गच्छेच्छिवस्थानं मन्त्रस्यास्यैव गौरवात् ।।३५।।

bhaktyā pañckṣareṇaiva yaḥ śivaṁ sakrdarcayet |
so'pi gacchecchivasthānaṁ mantrasyāsyaiva gauravāt ||35||

He who worships Śiva, with devotion even once by the Pañcākṣaramantra, would attain Śiva's domain due to the greatness of this Mantra itself. (35)

अब्भक्षा वायुभक्षाश्च ये चान्ये व्रतकर्शिताः।
तेषामेतैर्व्रतैर्नास्ति शिवलोकसमागमः।।३६।।

abbhakṣā vyubhakṣāśca ye cānye vratakarśitāḥ |
tesāmetairvratairnāsti śivalokasamāgamah ||36||

In the case of those who subsist on water and air and of those who are emaciated by vows, there is no attainment of Śivaloka (Śiva's domain) through those vows. (36)

तस्मात्तपांसि यज्ञाश्च व्रतानि नियमास्तथा।
पञ्चाक्षरार्चनस्यैते कोट्यंशेनापि नो समाः।।३७।।

tasmāttapāṅsi yajñāśca vratāni niyamāstathā |
pañcāksarārcanasyaite kotyaṅśenāpi no samāh ||37||

Hence all the penances, sacrifices, vows and religious ordinances are not equal to one in a crore parts of the Linga worship with Pañcākṣaramantra. (37)

अशुद्धो वा विशुद्धो वा सकृत् पञ्चाक्षरेण यः।
पूजयेत् पतितो वापि मुच्यते नात्र संशयः।।३८।।

aśuddho vā viśuddho vā sakṛt pañcākṣareṇa yaḥ |
pūjayet patito vāpi mucyate nātra saṅśayah ||38||

If even he who is pure or not pure or he who is fallen, renders worship with Pañcākṣaramantra even once, he would undoubtedly attain release (from sins). (38)

सकृदुच्चारमात्रेण पञ्चाक्षरमहामनोः।
सर्वेषामपि जन्तूनां सर्वपापक्षयो भवेत्।।३९।।

sakṛduccāramātreṇa pañcākṣaramahāmanoḥ |
sarveṣāmapi jantūnāṁ sarvapāpakṣayo bhavet ||39||

By the muttering of the great Pañcākṣaramantra even once all the sins of all beings are eradicated. (39)

अन्येऽपि बहवो मन्त्रा विद्यन्ते सकलागमे।
भूयो भूयः समभ्यासात् पुरुषार्थप्रदायिनः।।४०।।
एष मन्त्रो महाशक्तिरीश्वरप्रतिपादकः।
सकृदुच्चारणादेव सर्वसिद्धिप्रदायकः।।४१।।

anye'pi bahavo mantrā vidyante sakalāgame |
bhūyo bhūyaḥ samabhyāsāt puruṣārthapradāyinaḥ ||40||
eṣa manro mahāśaktirīśvarapratipādakaḥ |
sakṛduccāraṇādeva sarvasiddhipradāyakaḥ ||41||

There are many Mantras found in all the Āgamas. They are prone to fulfil the aims of human life, when they are repeated again and again. This Mantra which propounds the greatness of the Lord and which is of great power, fulfils all achievements even if it is muttered only once. (40-41)

पञ्चाक्षरीं समुच्चार्य पुष्पं लिङ्गे विनिक्षिपेत्।
यस्तस्य वाजपेयानां सहस्रफलमिष्यते।।४२।।

pañckṣarīṁ samuccārya puṣpaṁ liṅge vinikṣipet |
yastasya vājapeyānāṁ sahasraphalamiṣyate ||42||

He who offers the flower to the Liṅga by muttering the Pañcākṣarīmantra, would get a thousandfold fruit of Vajapeyas. (42)

अग्निहोत्रं त्रयो वेदा यज्ञाश्च बहुदक्षिणाः।
पञ्चाक्षरजपस्यैते कोट्यंशेनापि नो समाः।।४३।।

agnihotraṁ trayovedā yajñāśca bahudakṣiṇāḥ |
pañcākṣarajapasyaite koṭyaṁśenāpi no samāḥ ||43||

The Agnihotra sacrifice, three Vedas and sacrifices involving profuse Daksiṇā (sacrificial fee) – all these are not equal to one in one crore parts of the merit of the muttering of Pañcākṣaramantra. (43)

पुरा सानन्दयोगीन्द्रः शिवज्ञानपरायणः।
पञ्चाक्षरं समुच्चार्य नारकानुदतारयत्।।४४।।
सिद्ध्या पञ्चाक्षरस्यास्य शतानन्दः पुरा मुनिः।
नरकं स्वर्गमकरोत् सङ्गिरस्यापि पापिनः।।४५।।
उपमन्युः पुरा योगी मन्त्रेणानेन सिद्धिमान्।
लब्धवान् परमेशानाच्छैवशास्त्रप्रवक्तृताम्।।४६।।
वसिष्ठवामदेवाद्या मुनयो मुक्तकिल्बिषाः।
मन्त्रेणानेन संसिद्धा महातेजस्विनोऽभवन्।।४७।।

purā sānandayogīndraḥ śivajñānaparāyaṇaḥ |
pañcākṣaraṁ samuccārya nārakānudatārayat ||44||
siddhyā pañcākṣarasyāsya śatānandaḥ purā muniḥ |
narakaṁ svargamakarot saṅgirasyāpi pāpinaḥ ||45||
upamanyuḥ purā yogī mantreṇānena siddhimān |
labdhvān parameśānācchaivaśāstrapravaktṛtām ||46||
vasiṣṭhavāmadevādyā munayo muktakilbiṣāḥ |
mantreṇānena saṁsiddhā mahātejasvino'bhavan ||47||

Once upon a time the lord of the Yogins Sānanda who was well-versed in the knowledge of Śiva, rescued those who were committed to hell by uttering the Pañcākṣarīmantra. Once the sage Śatānanda converted the hell into heaven for the sake a sinner called Saṅgira through his accomplishment with Pañcākṣaramantra. Again once the Yogin Upamanyu obtained the position of a propounder of Śaiva-śāstra from Parameśvara through his accomplishment with this Mantra. The sages Vasiṣṭha, Vāmadeva, etc., who were free from all

defects, became brilliant with their accomplishments through this Mantra. (44-47)

ब्रह्मादीनां च देवानां जगत्सृष्ट्यादिकर्मणि।
मन्त्रस्यास्यैव माहात्म्यात् सामर्थ्यमुपजायते।।४८।।

brahmādīnāṁ ca devnāṁ jagatsṛṣṭyādikarmaṇi |
mantrasyāsyaiva māhātmyāt sāmarthyamupajāyate ||48||

The power of gods, Brahman, etc., in respect of creation, etc., of the world, arises by virtue of the greatness of this Mantra alone. (48)

किमिह बहुभिरुक्तैर्मन्त्रमेवं महात्मा
प्रणवसहितमादौ यस्तु पञ्चाक्षराख्यम्।
जपति परमभक्त्या पूजयन् देवदेवं
स गतदुरितबन्धो मोक्षलक्ष्मीं प्रयाति।।४९।।

kimiha bahubhiruktairmantramevaṁ mahātmā
praṇavasahitamādau yastu pañcākṣarākhyam |
japati paramabhaktyā pūjayan devadevaṁ
sa gataduritabandho mokṣalakṣmīṁ prayāti ||49||

What is the use of saying much? He, the noble person, who mutters with devotion this Mantra called Pañcākṣara with 'Oṁkāra' in the beginning, while worshipping the God of gods, would be relieved of the bondage of sins and would attain the wealth of Mokṣa. (49)

ॐ तत्सदिति श्रीशिवयोगीतेषु सिद्धान्तागमेषु शिवाद्वैतवीद्यायां
शिवयोगशास्त्रे श्रीरेणुकागस्त्यसंवादे वीरशैवधर्मनिर्णये
श्रीशिवयोगीशिवाचार्यविरचिते श्रीसिद्धान्तशिखामणौ
भक्तस्थले पञ्चाक्षरीजपप्रसङ्गो नाम
अष्टमः परिच्छेदः समाप्तः ।।८।।

Om Tatsaditi Śrīśivagīteṣu siddhāntāgamesu
śivādvaitavidyāyām śivayogaśāstre

śrireṇukāgastyasaṃvāde vīraśaivadharmanirṇaye
śivayogīśivācāryaviracite Śrīsiddhantaśikhāmaṇau
bhaktasthale Pañcākṣarījapoprasaṅgo nāma
aṣṭamaḥ paricchedaḥ samāptaḥ //8//

नवमः परिच्छेदः
Navamah Paricchedah
भक्तमार्गक्रिया-उभय-त्रिविधसंपत्ति-चतुर्विधसाराय-दानत्रयस्थलप्रसङ्गः
Bhaktamārgakriyā-ubhaya-trividhasaṅpatti-caturvidhasārāy-dāntraysthalaprasangah

अथ भक्तमार्गक्रियास्थलम् - ९

भूतिरुद्राक्षसंयुक्तो लिङ्गधारी सदाशिवः।
पञ्चाक्षरजपोद्योगी शिवभक्त इति स्मृतः।।१।।

atha bhaktamārgakriyāsthalam - 9
bhktirudrākṣasaṅyukto liṅgadhrī sadāśivaḥ |
pañcāksaraiapodvogī śivabhakta iti smrtah ||1||

He who is adorned with Vibhūti and Rudrākṣas, who is wearing the Liṅga (Iṣṭaliṅga), who is always pure and who is engaged in muttering the Pañcākṣaramantra, is regarded as the Śivabhakta (devotee of Śiva). (1)

श्रवणं कीर्तनं शम्भोः स्मरणं पादसेवनम्।
अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम्।।२।।
एवं नवविधा भक्तिः प्रोक्ता देवेन शम्भुना।
दुर्लभा पापिनां लोके सुलभा पुण्यकर्मणाम्।।३।।

śravanaṁ kīrtanaṁ śambhoḥ
smaraṇam pādasevanam |
arcanaṁ vandanaṁ dāsyaṁ
sakhvamātmanivedanam ||2||
evaṁ navavidhā bhaktiḥ proktā devena śambhun |
durlabhā pāpināṁ loke sulabhā punyakarmanām ||3||

Śravaṇa, Kīrtana, Smaraṇa, Pādasevana, Arcana, Vandana, Dāsya, Sakhya, Ātmanivedana – all these pertaining to Śambhu are the nine types of devotion told by Lord Śiva. These are rare in the case of the sinful, while these are easy to get in the case of persons with merits. (2-3)

अधमे चोत्तमे वापि यत्र कुत्रचिदूर्जिता।
वर्तते शाङ्करी भक्तिः स भक्त इति गीयते।।४।।

adhame cottame vāpi yatra kutracidūrjitā |
vartate śāṅkarī bhaktih sa bhakta iti gīvate ||4||

Whether a person of low caste or one of high caste, he in whom the devotion towards Śiva flourishes is extolled as a Bhakta. (4)

भक्तिः स्थिरीकृता यस्मिन् म्लेच्छे वा द्विजसत्तमे।
शम्भोः प्रियः स विप्रश्च न प्रियो भक्तिवर्जितः।।५।।

bhaktih sthirīkṛtā yasmin
mlecche vā dviiasattame |
śambhoh privah sa vipraśca
na privo bhaktivariitah ||5||

Whether a Brāhmaṇa or an outcaste, he in whom Bhakti is rendered firm, is dear to Śambhu and is a Brahmaṇa; he who is without Bhakti is not dear.(5)

सा भक्तिर्द्विविधा ज्ञेया बाह्याभ्यन्तरभेदतः।
बाह्या स्थूलान्तरा सूक्ष्मा वीरमाहेश्वरादृता।।६।।

sā bhaktirdvividhā jñeyā bāhyābhyantarabhedataḥ |
bāhvā sthūlāntarā sūksmā vīramāheśvarādrtā ||6||

That Bhakti is known to be twofold as external and internal. The external Bhakti is gross and the internal one is subtle and both are dear to the Vīramāheśvaras. (6)

सिंहासने शुद्धदेशे सुरम्ये रत्नचित्रिते।
शिवलिङ्गस्य पूजा या सा बाह्या भक्तिरुच्यते।।७।।

siṁhāsane śuddhadeśe suramye ratnacitrite |
śivaliṅgasya pūjā vā sā bāhyā bhaktirucyate ||7||

That worship which is rendered to the Śivaliṅga in a sacred place on a charming throne made striking with gems, is said to be external Bhakti. (7)

लिङ्गे प्राणं समाधाय प्राणे लिङ्गं तु शाम्भवम्।
स्वस्थं मनस्तथा कृत्वा न किञ्चिच्चिन्तयेद् यदि।।८।।
साऽऽभ्यन्तरा भक्तिरिति प्रोच्यते शिवयोगिभिः।
सा यस्मिन् वर्तते तस्य जीवनं भ्रष्टबीजवत्।।९।।

liṅge prāṇaṁ samādhāya prāṇe liṅgaṁ tu śāmbhavam |
svasthaṁ manastathā kṛtvā na kiñciccintayed yadi ||8||
sā''bhyantarā bhaktiriti procyate śivayogibhiḥ |
sā yasmin vartate tasya jīvanaṁ bhraṣṭabījavat ||9||

When one fixes one's vital breath (prāṇa) in the Śivaliṅga and the Śivaliṅga in one's vital breath, stations one's mind in itself and does not think of anything else, it is said to be internal Bhakti by the Śivayogins. The life of him in whom such a Bhakti resides is like a decayed seed. (8-9)

बहुनात्र किमुक्तेन गुह्यात् गुह्यतरा परा।
शिवभक्तिर्न सन्देहस्तया युक्तो विमुच्यते।।१०।।

bahunātra kimuktena guhyāt guhyatarā parā |
śivabhaktirna sandehastayā yukto vimucyate ||10||

What is the use of saying more? Śivabhakti is supreme and is more esoteric than all esoteric things. He who is endowed with it gets emancipated. There is no doubt about it. (10)

प्रसादादेव सा भक्तिः प्रसादो भक्तिसम्भवः।
यथैवाङ्कुरतो बीजं बीजतो वा यथाङ्कुरः।।११।।

prasādādeva sā bhaktiḥ prasādo bhaktisambhavaḥ |
yathaivāṅkurato bījaṁ bījato vā yathāṅkuraḥ ||11||

It is through Śiva's grace that Bhakti arises and Śiva's grace arises due to Bhakti, just as the seed is born from sprouts and the sprouts are born from the seed. (11)

प्रसादपूर्विका येयं भक्तिर्मुक्तिविधायिनी।
नैव सा शक्यते प्राप्तुं नरैरेकेन जन्मना।।१२।।

prasādapūrvikā yeyaṁ bhaktirmuktividhāyinī |
naiva sā śakyate prāptuṁ narairekena janmanā ||12||

That Bhakti which is preceded by Śiva's grace and which brings emancipation, is not possible to obtain by the human beings by one birth only. (12)

अनेकजन्मशुद्धानां श्रौतस्मार्तानुवर्तिनाम्।
विरक्तानां प्रबुद्धानां प्रसीदति महेश्वरः।।१३।।

anekajanmaśuddhānāṁ śrautasmārtānuvartinām |
viraktānāṁ prabuddhānāṁ prasīdati maheśvaraḥ ||13||

The Great Lord shows mercy towards those enlightened persons, who have become pure through many births, who have been following the paths of Śruti and Smṛti and who have renounced the mundane attachments. (13)

प्रसन्ने सति मुक्तोऽभून्मुक्तः शिवसमो भवेत्।
अल्पभक्त्यापि यो मर्त्यस्तस्य जन्मत्रयात्परम्।।१४।।

prasanne sati mukto'bhūnmuktaḥ śivasamo bhavet |
alpabhaktyāpi yo martyastasya janmatrayātparam ||14||

When Śiva is pleased man is liberated; he who is liberated, is equal to Śiva. The mortal who is endowed with a little devotion, gets liberated after three lives.(14)

न योनियन्त्रपीडा वै भवेन्नैवात्र संशयः।
साङ्गाऽन्यूना च या सेवा सा भक्तिरिति कथ्यते।।१५।।

na yoniyantrapīḍā vai bhavennaivātra saṁśayaḥ |
sāṅgā'nyūnā ca vā sevā sā bhaktiriti kathyate ||15||

There would be absolutely no torment caused by the organ of birth. There is no doubt about it at all. That service which is made up of these (nine) aspects and which is not lacking in any aspect, is called as Bhakti. (15)

सा पुनर्भिद्यते त्रेधा मनोवाक्कायसाधनैः।
शिवरूपादिचिन्ता या सा सेवा मानसी स्मृता।।
जपादि वाचिकी सेवा कर्मपूजा च कायिकी।।१६।।

sā punarbhidyate tredhā manovākkāyasādhanaiḥ |
śivarkpādicintā yā sā sevā mānasī smṛtā ||
japādi vācikī sevā karmapūjā ca kāyikī ||16||

That service is again threefold depending on the means as mind, speech and body. Meditation on the form, etc., of Śiva is regarded as mental service. Muttering of the Mantra, etc., is vocal service and worship through actions is physical service. (16)

बाह्यमाभ्यन्तरं चैव बाह्याभ्यन्तरमेव च।
मनोवाक्कायभेदैश्च त्रिधा तद्भजनं विदुः।।१७।।

bāhyamābhyantaraṁ caiva bāhyābhyantarameva ca |
manovākkāyabhedaiśca tridhā tadbhajanaṁ viduḥ ||17||

That service (Bhajana) with the distinction as mental, vocal and physical, is said to be threefold as external (bāhya), internal (ābhyantara) and external-cum-internal (bāhyābhyantara). (17)

मनो महेशध्यानाढ्यं नान्यध्यानरतं मनः।
शिवनामरता वाणी वाङ्मता चैव नेतरा ।।१८।।
लिङ्गैः शिवस्य चोद्दिष्टैस्त्रिपुण्ड्रादिभिरङ्कितः।
शिवोपचारनिरतः कायः कायो न चेतरः।।१९।।

mano maheśadhyānāḍhyaṁ
nānyadhyānaratam manaḥ |
śivanāmaratā vāṇī vāṅmatā caiva netarā ||18||
liṅgaiḥ śivasya coddiṣṭaistripuṇḍrādibhiraṅkitaḥ |
śivopacāraniratah kāyah kāyo na cetarah ||19||

The mind which is abounding in meditation of the Great Lord (Śiva) is the mind, but not that which is engaged in meditation on others. That speech which is immersed in the name of Śiva is the speech, but not anything other than that. That body which is marked by the prescribed signs of Śiva such as 'Tripuṇḍra', etc., and which is engrossed in the service (worship) of Śiva is the body, but not anything other than that. (18-19)

अन्यात्मविदितं बाह्यं शम्भोरभ्यर्चनादिकम्।
तदेव तु स्वसंवेद्यमाभ्यन्तरमुदाहृतम्।।
मनो महेशप्रवणं बाह्याभ्यन्तरमुच्यते।।२०।।

anyātmaviditaṁ bāhyaṁ śambhorabhyarcanādikam |
tadeva tu svasaṁvedyamābhyantaramudāhṛtam ||
mano maheśapravaṇaṁ bāhyābhyantaramucyate ||20||

The worship of Śiva, etc., which are perceived by others, are external service. The same which are known to one's self, are stated to be internal service. The mind engrossed in the Great Lord is said to be external-cum-internal service. (20)

पञ्चधा कथ्यते सद्भिस्तदेव भजनं पुनः।
तपः कर्म जपो ध्यानं ज्ञानं चेत्यनुपूर्वकम्।।२१।।

pañcadhā kathyate sadbhistadeva bhajanaṁ punaḥ |
tapaḥ karma japodhyānaṁ
jñānaṁ cetyanupūrvakam ||21||

That very service is again said to be fivefold as Tapas (penance), Karma (worship), Japa (muttering of Mantra),

Dhyāna (meditation) and Jñāna (knowledge) in their due order. (21)

शिवार्थे देहसंशोषस्तपः कृच्छ्रादि नो मतम्।
शिवार्चा कर्म विज्ञेयं बाह्यं यागादि नोच्यते।।२२।।
जपः पञ्चाक्षराभ्यासः प्रणवाभ्यास एव वा।
रुद्राध्यायादिकाभ्यासो न वेदाध्ययनादिकम्।।२३।।
ध्यानं शिवस्य रूपादिचिन्ता नात्मादिचिन्तनम्।
शिवागमार्थविज्ञानं ज्ञानं नान्यार्थवेदनम्।।
इति पञ्चप्रकारोऽयं शिवयज्ञः प्रकीर्तितः।।२४।।

śivārthe dehasaṅśoṣastapaḥ kṛcchrādi no matam |
śivārcā karma vijñeyaṁ bāhyaṁ yāgādi nocyate ||22||

japaḥ pañcākṣarābhyāsaḥ praṇavābhyāsa eva vā |
rudrādhyāyādikābhyāso na vedādhyayanādikam ||23||

dhyānaṁ śivasya rūpādicintā nātmādicintanam |
śivāgamārthavijñānaṁ jñānaṁ nānyārthavedanam ||
iti pañcaprakāro'yaṁ śivayajñaḥ prakīrtitaḥ ||24||

The emaciation of body for the sake of Śiva is Tapas (penance), but not physical mortification. The worship of Śiva should be known as Karma (action), but not the external sacrifice, etc. Japa (muttering of Mantra) consists in the repetition of Pañcākṣaramantra or the repetition of Oṁkāra or the repetition of Rudrādhyāya, etc., but not the study of Veda, etc. The cherishing of the form, etc., of Śiva, is Dhyāna (meditation), but not meditation on self, etc. Jñāna (knowledge) consists in the knowledge of Śivāgamas, but not that of other lores. Thus Śaiva sacrifice is lauded as fivefold. (22-24)

अनेन पञ्चयज्ञेन यः पूजयति शङ्करम्।
भक्त्या परमया युक्तः स वै भक्त इतीरितः।।२५।।

anena pañcayajñena yaḥ pūjayati śaṅkaram |
bhaktvā paramayā yuktaḥ sa vai bhakta itīritaḥ ||25||

He who worships Śaṅkara through this pentad of sacrifices with highest devotion, is, indeed, called the Bhakta (devotee). (25)

पूजनाच्छिवभक्तस्य पुण्या गतिरवाप्यते।
अवमानान्महाघोरो नरको नात्र संशयः।।२६।।

pūjanācchivabhaktasya puṇyā gatiravāpyate |
avamānānmahāghoro narako nātra saṅśayaḥ ||26||

By the worship of such a devotee of Śiva, one attains beatitude (state of merit). By doing insult to him, one undoubtedly goes to terrible hell. (26)

शिवभक्तो महातेजाः शिवभक्तिपराङ्मुखान्।
न स्पृशेन्नैव वीक्षेत न तैः सह वसेत् क्वचित्।।२७।।

śivabhakto mahātejāḥ śivabhaktiparāṅmukhān |
na spṛśennaiva vīkṣeta na taiḥ saha vaset kvacit ||27||

The devotee of Śiva who is of great power should not touch or look at those who are averse to devotion towards Śiva. Nowhere should he reside with them. (27)

यदा दीक्षाप्रवेशः स्याल्लिङ्गधारणपूर्वकः।
तदाप्रभृति भक्तोऽसौ पूजयेत् स्वागमस्थितान्।।२८।।

yadā dīkṣāpraveśaḥ syālliṅgadhāraṇapūrvakaḥ |
tadāprabhṛti bhakto'sau pūjayet svāgamasthitān ||28||

Right from the time when he has entrance into Dīkṣā (initiation) which is preceded by the wearing of Iṣṭaliṅga, the devotee should worship those who are dedicated to the Āgamas of his tradition. (28)

स्वमार्गाचारनिरताः सजातीया द्विजास्तु ये।
तेषां गृहेषु भुञ्जीत नेतरेषां कदाचन।।२९।।
स्वमार्गाचारविमुखैर्भविभिः प्राकृतात्मभिः।
प्रेषितं सकलं द्रव्यमात्मलीनमपि त्यजेत्।।३०।।

नार्चयदेन्यदेवांस्तु न स्मरेन्न च कीर्तयेत्।
न तन्निवेद्यमश्नीयाच्छिवभक्तो दृढव्रत:।।३१।।
यद्गृहेष्वन्यदेवोऽस्ति तद्गृहाणि परित्यजेत्।
नान्यदेवार्चकान् मर्त्यान् पूजाकाले निरीक्षयेत्।।३२।।
सदा शिवैकनिष्ठानां वीरशैवाध्ववर्तिनाम्।
नहि स्थावरलिङ्गानां निर्माल्याद्युपयुज्यते।।३३।।

svamārgācāraniratāḥ sajātīy dvijāstu ye |
teṣāṁ gṛheṣu bhuñjīt netareṣāṁ kadācana ||29||

svamārgācāravimukhairbhavibhiḥ prkṛtātmabhiḥ |
preṣitaṁ sakalaṁ dravyamātmalīnamapi tyajet ||30||

nārcayedanyadevāṅstu na smarenna ca kīrtayet |
na tannivedyamaśnīyācchivabhakto dṛḍhavrataḥ ||31||

yadgṛheṣvanyadevo'sti tadgṛhāṇi parityajet |
nānyadevārcakān martyān pūjākāle nirīkṣayet ||32||

sadā śivaikaniṣṭhānāṁ vīraśaivādhvavartinām |
nahi sthāvaraliṅgānāṁ nirmālyādyupayujyate ||33||

The devotee should take food in the houses of those Dvijas who are engaged in the practices of his own tradition and who belong to the same fold as his, but not in those of others. (29) He should give up all those objects which are sent by those who are uninitiated, who are uncultured and who are averse to the practices of his own tradition, although they may be in his own possession. (30) He who is a devotee of Śiva and who is of firm resolve, should not worship other deities; nor should he cherish them in mind or praise them or eat what is offered to them. (31) He should avoid those houses which have other deities. At the time of worshipping Śiva, he should not see those persons who worship other deities. (32) The leftovers (objects that remain after being offered) of the Liṅgas installed in temples, are prohibited in the case of those who are devoted to Śiva only and who follow the path of Vīraśaivas. (33)

यत्र स्थावरलिङ्गानामपाय: परिवर्तते।
अथवा शिवभक्तानां शिवलाञ्छनधारिणाम्।।३४।।
तत्र प्राणान् विहायापि परिहारं समाचरेत्।
शिवार्थं मुक्तजीवश्चेच्छिवसायुज्यमाप्नुयात्।।३५।।

yatra sthāvaraliṅgānāmapāyaḥ parivartate |
athavā śivabhaktānāṁ śivalāñchanadhāriṇām ||34||

tatra prāṇān vihāyāpi parihāraṁ samācaret |
śivārthaṁ muktajīvaścecchivasāyujyamāpnuyāt ||35||

Wherever danger occurs to the Liṅgas installed in temples (Sthāvaraliṅgas) or to the Śaiva devotees who bear the Śaiva marks (Bhasma, Rudrākṣa), the devotee should take preventive measures even at the cost of his life. If he gives up his life for Śiva's cause, he will get intimate union with Śiva. (34-35)

शिवनिन्दाकरं दृष्ट्वा घातयेदथवा शपेत्।
स्थानं वा तत्परित्यज्य गच्छेद्यद्यक्षमो भवेत्।।३६।।

śivanindākaraṁ dṛṣṭvā ghātayedathavā śapet |
sthānaṁ vā tatparityajya
gacchedyadyakṣamo bhavet ||36||

On coming across a person who blames Śiva, the devotee should kill him or curse him; if he is incapable of doing so, he should leave that place and go away. (36)

यत्र चाचारनिन्दास्ति कदाचित्तत्र न व्रजेत्।
यद्गृहे शिवनिन्दास्ति तद्गृहं तु परित्यजेत्।।३७।।

yatra cācāranindāsti kadācittatra na vrajet |
yadgṛhe śivanindāsti tadgṛhaṁ tu parityajet ||37||

Wherever there is condemnation of religious practices, there the devotee should never go. In whichever house there is condemnation of Śiva, such a house the devotee should avoid. (37)

यः सर्वभूताधिपतिं विश्वेशानं विनिन्दति।
न तस्य निष्कृतिः शक्या कर्तुं वर्षशतैरपि।।३८।।

yaḥ sarvabhūtādhipatiṁ viśveśānaṁ vinindati |
na tasya niṣkṛtiḥ śakyā kartuṁ varṣaśatairapi ||38||

There is no atonement possible by even hundreds of years for him who condemns the Lord of all beings, the Lord of the universe. (38)

शिवपूजापरो भूत्वा पूर्वकर्म विसर्जयेत्।
अथवा पूर्वकर्म स्यात् सा पूजा निष्फलं भवेत्।।३९।।

śivapūjāparo bhūtvā pūrvakarma visarjayet |
athavā pūrvakarma syāt sā pūjā niṣphalaṁ bhavet ||39||

Being engaged in the worship of Śiva, the devotee should give up previous practices. Or else if previous practices continue, that worship (of Śiva) would become fruitless. (39)

उत्तमां गतिमाश्रित्य नीचां वृत्तिं समाश्रितः।
आरूढपतितो ज्ञेयः सर्वकर्मबहिष्कृतः।।४०।।

uttamāṁ gatimāśritya nīcāṁ vṛttiṁ samāśritaḥ |
ārūḍhapatito jñeyaḥ sarvakarmabahiṣkṛtaḥ ||40||

He who resorts to lower state after having ascended to higher state, should be known as 'ārūḍhapatita'; he is prohibited from all religious practices. (40)

पञ्चाक्षरोपदेशी च नरस्तुतिकरो यदि।
सोऽलिङ्गी स दुराचारी कुकविः स तु विश्रुतः।।४१।।

pañcākṣaropadeśī ca narastutikaro yadi |
so'liṅgī sa durācārī kukaviḥ sa tu viśrutaḥ ||41||

If the devotee who has received Pañcākṣaramantra (from the Guru), resorts to the praise of men, he is as good as one without Liṅga (aliṅgin); he is given to bad ways; he is a bad poet; he is as good as one without the knowledge of Śāstras. (41)

चर्मपात्रे जलं तैलं न ग्राह्यं भक्तितत्परैः।
गृह्यते यदि भक्तेन रौरवं नरकं व्रजेत् ।।४२।।

carmapātre jalaṁ tailaṁ
na gṛhyaṁ bhaktitatparaiḥ |
gṛhyate yadi bhaktena rauravaṁ narakaṁ vrajet ||42||

Water and oil should not be taken in a leather container by those who are immersed in devotion. If they are taken (in a leather container) by the devotee, he is bound to go to the terrible hell. (42)

न तस्य सूतकं किञ्चिन्प्राणलिङ्गाङ्गसङ्गिनः।
जन्मनोऽत्थं मृतोत्थं च विद्यते परमार्थतः।।४३।।

na tasya sūtakaṁ kiñcinprāṇaliṅgāṅgasaṅginaḥ |
janmano'thaṁ mṛtotthaṁ ca vidyate paramārthataḥ ||43||

In the case of the devotee who is associated with the Prāṇaliṅga as his soul, there is no impurity (sūtaka) whatever arising from birth and that arising from death in the ultimate sense. (43)

लिङ्गार्चनरतायाश्च ऋतौ नार्या न सूतकम्।
तथा प्रसूतिकायाश्च सूतकं नैव विद्यते।।४४।।

liṅgārcanaratāyāśca ṛtau nāryā na sūtakam |
tathā prasūtikāyāśca sūtakaṁ naiva vidyate ||44||

There is no impurity for a woman during menses so far as she is engaged in the worship of the Liṅga. Similarly there is no impurity for her during her post- delivery period. (44)

गृहे यस्मिन् प्रसूता स्त्री सूतकं नात्र विद्यते ।
शिवपादाम्बुसंस्पर्शात् सर्वपापं प्रणश्यति ।।४५।।

gṛhe yasmin prasūtā strī sūtakaṁ nātra vodyate |
śivapādāmbusaṁsparśāt sarvapāpaṁ praṇaśyati ||46||

There is no pollution in that house in which a woman has delivered a child, due to the fact that the water sanctified by the feet of Śiva (i.e., the Guru). (45)

शिवस्थानानि तीर्थानि विशिष्टानि शिवार्चकः।
शिवयात्रोत्सवं नित्यं सेवेत परया मुदा।।४६।।
शिवक्षेत्रोत्सवमहायात्रादर्शनकाङ्क्षिणाम्।
मार्गेऽन्नपानदानं च कुर्यान्माहेश्वरो जनः।।४७।।

śivasthānāni tīrthāni viśiṣṭāni śivārcakaḥ |
śivayātrotsavaṁ nityaṁ seveta parayā mudā ||46||
śivakṣetrotsavamahāyātrādarśanakāṅkṣiṇām |
mārge'nnapānadānaṁ ca kuryānmāheśvaro janaḥ ||47||

The worshipper of Śiva (Vīraśaiva) should always with great delight resort to the most distinguished holy places dedicated to Śiva and participate in festivals in honour of Śiva. (46) The Māheśvaras should offer food and water on the way to the people who travel with the aspiration of visiting places of pilgrimage and who participate in festive occasions in honour of Śiva. (47)

नान्नतोयसमं दानं न चाहिंसापरं तपः।
तस्मान्माहेश्वरो नित्यमन्नतोयप्रदो भवेत्।।४८।।

nānnatoyasamaṁ dānaṁ na cāhiṅsāparaṁ tapaḥ |
tasmānmheśvaro nityamannatoyaprado bhavet ||48||

There is no gift equal to food and water; there is no penance equal to non-violence. Hence, the Māheśvara should always offer food and water. (48)

स्वमार्गाचारवर्तिभ्यः स्वजातिभ्यः सदाव्रती।
दद्यात्तेभ्यः समादद्यात् कन्यां कुलसमुद्भवाम्।।४९।।

svamārgācāravartibhyaḥ svajātibhyaḥ sadāvratī |
dadyāttebhyaḥ samādadyāt
kanyāṁ kulasamudbhavām ||49||

He who has undertaken the vow of Śivārcāra should give and take in marrige the virgin born in the Vīraśaiva family to and from those who follow the same religious path as his and who belong to the same order as his.(49)

एवमाचारसंयुक्तो वीरशैवो महाव्रती।
पूजयेत्परया भक्त्या गुरुं लिङ्गं च सन्ततम्।।५०।।

evamācārasaṅyukto vīraśaivo mahāvratī |
pūjayetparayā bhaktyā guruṁ liṅgaṁ ca santatam ||50||

The Vīraśaiva who is also called 'Mahāvratin' (one who has undertaken the great vow) and who is endowed with the aforesaid Śaiva practices, should always worship the Guru and the Liṅga with extreme devotion.(50)

iti bhaktamārgakriyāsthalam.

अथोभयस्थलम् - १०

athobhayasthalam - 10

गुरोरभ्यर्चनेनापि साक्षादभ्यर्चितः शिवः।
तयोर्नास्ति भिदा किञ्चिदेकत्वात्तत्त्वरूपतः।।५१।।

gurorabhyarcanenāpi sākṣādabhyarcitaḥ śivaḥ |
tayornāsti bhidā kiñcidekatvāttattvarūpataḥ ||51||

Through the worship of the Guru, Śiva is actually worshipped. There is no difference at all between them because they are spiritually of one form. (51)

यथा देवे जगन्नाथे सर्वानुग्रहकारके।
तथा गुरुवरे कुर्यादुपचारान् दिने दिने।।५२।।

yathā deve jagannāthe sarvānugrahakārake |
tathā guruvare kuryādupacārān dine dine ||52||

Just as in the case of the Divine Lord of the Universe, who does favour to all, so in the case of the great Guru, the devotee should offer all forms of worship every day. (52)

अप्रत्यक्षो महादेव: सर्वेषामात्ममायया।
प्रत्यक्षो गुरुरूपेण वर्तते भक्तिसिद्धये।।५३।।

apratyakṣo mahādevaḥ sarveṣāmātmamāyayā |
pratyakṣo gururūpeṇa vartate bhaktisiddhaye ||53||

The Great Lord (Śiva) remains invisible to all by virtue of his Māyāśakti (elusive power). He is visible in the form of Guru for the fulfilment of devotion (of the devotees). (53)

शिवज्ञानं महाघोरसंसारार्णवतारकम्।
दीयते येन स गुरु: कस्य वन्द्यो न जायते।।५४।।

śivajñānaṁ mahāghorasaṅsārārṇavatārakam |
dīyate yena sa guruḥ kasya vandyo na jāyate ||54||

To whom is the Guru not worthy of salutation? It is he by whom the knowledge of Śiva that helps men to cross over the terrible ocean of transmigration, is given. (54)

यत्कटाक्षकलामात्रात् परमानन्दलक्षणम्।
लभ्यते शिवरूपत्वं स गुरु: केन नार्चित:।।५५।।

yatkaṭākṣakalāmātrāt paramānandalakṣaṇam |
labhyate śivarūpatvaṁ sa guruḥ kena nārcitaḥ ||55||

He is the Guru by a mere spark of whose gracious sight the spiritual form of Śiva, which is characterised by supreme bliss, is obtained (realised). By whom is he not worshipped? (55)

हितमेव चरेन्नित्यं शरीरेण धनेन च।
आचार्यस्योपशान्तस्य शिवज्ञानमहानिधे:।।५६।।
गुरोरज्ञां न लङ्घेत सिद्धिकामी महामति:।
तदाज्ञालङ्घनेनापि शिवाज्ञाच्छेदको भवेत्।।५७।।

hitameva carennityaṁ śarīreṇa dhanena ca |
ācāryasyopaśāntasya śivajñānamahānidheḥ ||56||

gurorajñāṁ na laṅgheta siddhikāmī mahāmatiḥ |
tadājñālaṅghanenāpi śivājñācchedako bhavet ||57||

The wise devotee who aspires for the accomplishment of liberation should always render what is salutary with his body and wealth to the Guru, who is tranquil and who is the great ocean of knowledge of Śiva. Even through the transgression of Guru's order, he would be breaking the order of Śiva. (56-57)

ityubhayasthalam

अथ त्रिविधसम्पत्तिस्थलम् - ११
atha trividhasampattisthalam - 11

यथा गुरौ यथा लिङ्गे भक्तिमान् परिवर्तते।
जङ्गमे च तथा नित्यं भक्तिं कुर्याद्विचक्षण:।।५८।।

yathā gurau yathā liṅge bhaktimān parivartate |
jaṅgame ca tathā nityaṁ bhaktiṁ kuryādvicakṣaṇaḥ ||58||

Just as the wise devotee acts with devotion towards the Guru and towards the Liṅga, so should he render devotion always towards the Jaṅgama. (58)

एक एव शिव: साक्षात् सर्वानुग्रहकारक:।
गुरुजङ्गमलिङ्गात्मा वर्तते भुक्तिमुक्तिद:।।५९।।

eka eva śivaḥ sākṣāt sarvānugrahakārakaḥ |
gurujaṅgamaliṅgātmā vartate bhuktimuktidaḥ ||59||

Śiva, who is one and only actual doer of favour to all, acts as the giver of enjoyment and liberation (to devotees) in the form of Guru, Liṅga and Jaṅgama. (59)

लिङ्गं च द्विविधं प्रोक्तं जङ्गमाजङ्गमात्मना।
अजङ्गमे यथा भक्तिर्जङ्गमे च तथा स्मृता।।६०।।

liṅgaṁ ca dvividhaṁ proktaṁ jaṅgamjaṅgamātmanā |
ajaṅgame yathā bhaktirjaṅgame ca tathā smṛtā ||60||

The Liṅga is said to be twofold as Jaṅgama (movable) and Ajaṅgama (immovable). It is prescribed that devotion towards the Jaṅgamaliṅga should be the same as towards the Ajaṅgamaliṅga. (60)

अजङ्गमं तु यल्लिङ्गं मृच्छिलादिविनिर्मितम्।
तद्वरं जङ्गमं लिङ्गं शिवयोगीति विश्रुतम्।।६१।।

ajaṅgamaṁ tu yalliṅgaṁ mṛcchildivinirmitam |
tadvaraṁ jaṅgamaṁ liṅgaṁ śivayogīti viśrutam ||61||

The Ajaṅgamaliṅga is that which is made out of clay, stone, etc. Better than that is the Jaṅgamaliṅga which is well known as 'Śivayogin'. (61)

आचारे मन्त्रसंस्काराल्लिङ्गे वसति शङ्करः।
सदाकालं वसत्येव चरलिङ्गे महेश्वरः।।६२।।

ācāre mantrasaṅskārālliṅge vasati śaṅkaraḥ |
sadākālaṁ vasatyeva caraliṅge maheśvaraḥ ||62||

In the Acaraliṅga (Ajaṅgama), Śaṅkara resides through the influence of Mantra. In the Caraliṅga (Jaṅgama), he, the Great Lord, resides at all times. (62)

शिवयोगिनि यद्दत्तं तदक्षयफलं भवेत्।
तस्मात् सर्वप्रयत्नेन तस्मै देयं महात्मने।।६३।।
यत्फलं लभते जन्तुः पूजया शिवयोगिनः।
तदक्षयमिति प्रोक्तं सकलागमपारगैः।।६४।।

śivayogini yaddattaṁ tadakṣayaphalaṁ bhavet |
tasmāt sarvaprayatnena tasmai deyaṁ mahātmane ||63||
yatphalaṁ labhate jantuḥ pūjayā śivayoginaḥ |
tadakṣayamiti proktaṁ sakalāgamapāragaiḥ ||64||

Whatever that is given as gift to the Śivayogin bears inexhaustible fruits. Hence, gifts should be made to him with all efforts. The reward which a being obtains through the worship of the Śivayogin, is said to be inexhaustible by all the experts in Āgamas. (63-64)

नावमन्येत कुत्रापि शिवयोगिनमागतम्।
अवमानाद्भवेत्तस्य दुर्गतिश्च न संशयः।।६५।।

nāvamanyeta kutrāpi śivayoginamāgatam |
avamānādbhavettasya durgatiśca na saṅśayaḥ ||65||

Nowhere should one cause insult to the Śivayogin (Jaṅgama) who has come. Doing insult to him will undoubtedly result in hell. (65)

शिवयोगी शिवः साक्षादिति कैङ्कर्यभक्तितः।
पूजयेदादरेणैव यथा लिङ्गं यथा गुरुः।।६६।।

śivayogī śivaḥ sākṣditi kaiṅkaryabhaktitaḥ |
pūjayedādarenaiva yathā liṅgaṁ yathā guruḥ ||66||

With devotion in the form of total servitude thinking that the Śivayogin is Śiva himself, the devotee should worship him (Śivayogin or Jaṅgama) as he worships the Liṅga and as he worships the Guru. (66)

iti trividhasampattisthalam

अथ चतुर्विधसारायस्थलम् - १२
atha caturvidhasārāyasthalam - 12

पादोदकं यथा भक्त्या स्वीकरोति महेशितुः।
तथा शिवात्मनोर्नित्यं गुरुजङ्गमयोरपि।।६७।।

pādodakaṁ yathā bhaktyā svīkaroti maheśituḥ |
tathā śivātmanornityaṁ gurujaṅgamayorapi ||67||

Just as the devotee partakes the Pādodaka of the Lord, so should he partake that of Guru and Jaṅgama who are of the nature of Śiva. (67)

सर्वमङ्गलमाङ्गल्यं सर्वपावनपावनम्।
सर्वसिद्धिकरं पुंसां शम्भोः पादाम्बुधारणम्।।६८।।

sarvamaṅgalamāṅgalyaṁ sarvapāvanapāvanam |
sarvasiddhikaraṁ puṅsāṁ
śambhoḥ pādāmbudhāraṇam ||68||

The bearing (sprinkling) of the Pādodaka of Śiva (Śivaliṅga) on the head, is auspicious to all auspicious things, sanctifying to sanctifying things and the bringer of all fulfilments to human beings. (68)

शिरसा धारयेद्यस्तु पत्रं पुष्पं शिवार्पितम्।
प्रतिक्षणं भवेत्तस्य पौण्डरीकक्रियाफलम्।।६९।।

śirasā dhārayedyastu patraṁ puṣpaṁ śivārpitam |
pratikṣaṇaṁ bhavettasya pauṇḍarīkakriyāphalam ||69||

The fruits of Pauṇḍarīka sacrifice accrue every moment to him who wears on his head the leaf or the flower which is dedicated to Śiva. (69)

भुञ्जीयाद् रुद्रभुक्तान्नं रुद्रपीतं जलं पिबेत्।
रुद्राघ्रातं सदा जिघ्रेदिति जाबालिकी श्रुति:।।७०।।
अर्पयित्वा निजे लिङ्गे पत्रं पुष्पं फलं जलम्।
अन्नाद्यं सर्वभोज्यं च स्वीकुर्याद् भक्तिमान्नर:।।७१।।

bhuñjīyād rudrabhuktānnaṁ
rudrapītaṁ jalaṁ pibet |
rudrāghrātaṁ sadā jighrediti jābālikī śrutiḥ ||70||
arpayitvā nije liṅge patraṁ puṣpaṁ phalaṁ jalam |
annādyaṁ sarvabhojyaṁ ca
svīkuryād bhaktimānnaraḥ ||71||

The devotee should eat the food offered to Rudra, drink the water dedicated to Rudra and smell what is offered to Rudra. Such is the teaching of Jābālopaniṣad. (70) He who is endowed with devotion should partake all eatables such as food after offering them to his Iṣṭaliṅga, all that whether it is a leaf, a flower, fruit or water. (71)

गुरुत्वात् सर्वभूतानां शम्भोरमिततेजस:।
तस्मै निवेदितं सर्वं स्वीकार्यं तत्परायणै:।।७२।।

gurutvāt sarvabhūtānāṁ śambhoramitatejasaḥ |
tasmai niveditaṁ sarvaṁ svīkāryaṁ tatparāyaṇaiḥ ||72||

Since Śambhu of immeasurable splendour is the Guru of all beings, all that is dedicated to him should be partaken by those who are devoted to him. (72)

ये लिङ्गधारिणो लोके ये शिवैकपरायणा:।
तेषां तु शिवनिर्माल्यमुचितं नान्यजन्तुषु।।७३।।

ye liṅgadhāriṇo loke ye śivaikaparāyaṇāḥ |
teṣāṁ tu śivanirmālyamucitaṁ nānyajantuṣu ||73||

It is for those who are wearing the Liṅga and who are devoted to Śiva only that the Prasāda (nirmālya) of Śiva is fit to be used, but not for all beings. (73)

अन्नजाते तु भक्तेन भुज्यमाने शिवार्पिते।
सिक्थे सिक्थेऽश्वमेधस्य यत्फलं तदवाप्यते।।७४।।

annajāte tu bhaktena bhujyamāne śivārpite |
sikthe sikthe'śvamedhasya yatphalaṁ tadavāpyate ||74||

When each of the fully baked grain of food offered to Śiva is eaten by the devotee, that reward which comes through the Aśvamedha sacrifice accrues to him. (74)

निर्माल्यं निर्मलं शुद्धं शिवेन स्वीकृतं यत:।
निर्मलैस्तत्परैर्धार्यं नान्यै: प्राकृतजन्तुभि:।।७५।।

nirmālyaṁ nirmalaṁ śuddhaṁ
śivena svīkṛtaṁ yataḥ |
nirmalaistatparairdhāryaṁ
nnānyaiḥ prākṛtajantubhiḥ ||75||

The 'Prasāda' is sacred and pure because it is received by Śiva. It should be taken by refined persons who are devoted to Śivaliṅga, but not by others who are unrefined persons. (75)

शिवभक्तिविहीनानां जन्तूनां पापकर्मणाम्।
विशुद्धे शिवनिर्माल्ये नाऽधिकारोऽस्ति कुत्रचित्।।७६।।

śivabhaktivihīnānāṁ jantūnāṁ pāpakarmaṇām |
viśuddhe śivanirmālve nā'dhikāro'sti kutracit ||76||

There is no eligibility anywhere to receive the sacred 'Prasāda' of Śiva for those beings who are without devotion towards Śiva and who are engaged in sinful activities. (76)

शिवलिङ्गप्रसादस्य स्वीकाराद् यत्फलं भवेत्।
तथा प्रसादस्वीकाराद् गुरुजङ्गमयोरपि।।७७।।
तस्माद् गुरुं महादेवं शिवयोगिनमेव च।
पूजयेत् प्रसादान्नं भुञ्जीयात् प्रतिवासरम्।।७८।।

śivaliṅgaprasādasya svīkārād yatphalaṁ bhavet |
tathā prasādasvīkārād guruiaṅgamavorapi ||77||
tasmād guruṁ mahādevaṁ śivayoginameva ca |
pūiavet prasādnnaṁ bhuñiīvāt prativāsaram ||78||

Whatever reward one gets by partaking the Prāsāda of the Śivaliṅga (Iṣṭaliṅga), the same one gets by partaking the Prasāda of the Guru and the Jaṅgama. Hence, one should worship the Guru, the Liṅga (the Great Lord) and the Jaṅgama (Śivayogin) and eat the food in the form of their Prasāda everyday. (77-78)

iti caturvidhasrvasthalam

अथ सोपाधि-निरुपाधि-सहजदानस्थलानि - १३, १४, १५
atha sopādhi-nirupādhi-sahaiadānasthalāni - 13. 14. 15

शिवलिङ्गे शिवाचार्ये शिवयोगिनि भक्तिमान्।
दानं कुर्याद्यथाशक्ति तत्प्रसादयुतः सदा।।७९।।

śivaliṅge śivācārye śivayogini bhaktimān |
dānaṁ kurvādvathāśakti tatprasādavutah sadā ||79||

A devotee who is endowed with Prasāda, should offer gifts to the Śivaliṅga, the Śivācārya (Guru) and the Śivayogin (Jaṅgama) always according to his ability. (79)

दानं च त्रिविधं प्रोक्तं सोपाधिनिरुपाधिकम्।
सहजं चेति सर्वेषां सर्वतन्त्रविशारदैः।।८०।।

dānaṁ ca trividhaṁ proktaṁ sopādhinirupādhikam |
sahaiaṁ ceti sarvesāṁ sarvatantraviśāradaih ||80||

Dāna is threefold as Sopādhikadāna, Nirupādhikadāna and Sahajadāna. These are told for all (the devotees) by the experts in all Āgamas. (80)

फलाभिसान्धिसंयुक्तं दानं यद्विहितं भवेत्।
तत् सोपाधिकमाख्यातं मुमुक्षुभिरनादृतम्।।८१।।

phalābhisāndhisaṁyuktaṁ dānaṁ yadvihitaṁ bhavet |
tat sopādhikamākhvātaṁ mumuksubhiranādrtam ||81||

Then Dāna which is made with the purpose of getting a reward, is said to be Sopādhikadāna. It is not undertaken by those who aspire for liberation. (81)

फलाभिसन्धिनिर्मुक्तमीश्वरार्पितकाङ्क्षितम्।
निरुपाधिकमाख्यातं दानं दानविशारदैः।।८२।।

phalābhisandhinirmuktamīśvarārpitakāṅkṣitam |
nirupādhikamākhvātaṁ dānaṁ dānaviśāradaih ||82||

That Dāna which is free from any association with a desire for reward and which is made with the idea of dedicating to the Lord (Śiva), is said to be 'Nirupādhikadāna' by those who are experts in Dāna. (82)

आदातृदातृदेयानां शिवभावं विचिन्तयन्।
आत्मनोऽकर्तृभावं च यद्दत्तं सहजं भवेत्।।८३।।

ādātṛdātṛdeyānāṁ śivabhāvaṁ vicintavan |
ātmano'kartṛbhāvaṁ ca
vaddattaṁ sahaiaṁ bhavet ||83||

That Dāna which is given with the notion that the recipient, the giver and the object given are Śiva and with the idea that one's self is not the doer, is Sahajadāna. (83)

सहजं दानमुत्कृष्टं सर्वदानोत्तमोत्तमम्।
शिवज्ञानप्रदं पुंसां जन्मरोगनिवर्तकम्।।८४।।

sahajaṁ dānamutkṛṣṭaṁ sarvadānottamottamam |
śivajñānapradaṁ puṁsāṁ janmaroganivartakam ||84||

Sahajadāna is excellent. It is the best among the best of all Dānas. It brings to all men the knowledge of Śiva which in return removes their disease in the form of transmigration. (84)

शिवाय शिवभक्ताय दीयते यदि किञ्चन।
भक्त्या तदपि विख्यातं सहजं दानमुत्तमम्।।८५।।

śivāya śivabhaktāya dīyate yadi kiñcana |
bhaktyā tadapi vikhyātaṁ sahajaṁ dānamuttamam ||85||

If even a little is given with devotion to Śiva and to any devotee of Śiva, even that is well known as the best Sahajadāna. (85)

दानात् स्वर्णसहस्रस्य सत्पात्रे यत्फलं भवेत्।
एकपुष्पप्रदानेन शिवे तत्फलमिष्यते।।८६।।

dānāt svarṇasahasrasya satpātre yatphalaṁ bhavet |
ekapuṣpapradānena śive tatphalamiṣyate ||86||

Whatever reward that accrues by making a donation of a thousand golden coins to a deserving person, the same reward accrues by offering a single flower to Śiva. (86)

शिव एव परं पात्रं सर्वविद्यानिधिर्गुरुः।
तस्मै दत्तं तु यत्किञ्चित्तदनन्तफलं भवेत्।।८७।।

śiva eva paraṁ pātraṁ sarvavidyānidhirguruḥ |
tasmai dattaṁ tu yatkiñcittadanantaphalaṁ bhavet ||87||

Śiva who is the treasure of all lores and who is the Guru, is the worthiest receipient. Whatever little that is given to him would be of infinite reward. (87)

शिवयोगी शिवः साक्षाच्छिवज्ञानमहोदधिः।
यत्किञ्चिद्दीयते तस्मै तद्दानं पारमार्थिकम्।।८८।।

śivayogī śivaḥ sākṣācchivajñānamahodadhiḥ |
yatkiñciddīyate tasmai taddānaṁ pāramārthikam ||88||

The Śivayogin, who is the ocean of the knowledge of Śiva, is actually Śiva himself. Whatever 'Dāna' that is given to him, is of the highest reward. (88)

शिवयोगी महापात्रं सर्वेषां दानकर्मणि।
तस्मान्नास्ति परं किञ्चित्पात्रं शास्त्रविचारतः।।८९।।

śivayogī mahāpātraṁ sarveṣāṁ dānakarmaṇi |
tasmānnāsti paraṁ kiñcitpātraṁ śāstravicārataḥ ||89||

The Śivayogin is highly worthy recipient among the recipients in the context of the act of Dāna. Hence, there is no one superior to him in being a worthy recipeint. This is what the Śāstras say. (89)

भिक्षामात्रप्रदानेन शान्ताय शिवयोगिने।
यत्फलं लभ्यते नैतद् यज्ञकोटिशतैरपि।।९०।।

bhikṣāmātrapradānena śāntāya śivayogine |
yatphalaṁ labhyate naitad yajñakoṭiśatairapi ||90||

What reward one gets by offering a mouthful of food to the Śivayogin who is tranquil, it is not got even by performing thousands of crores of sacrifices. (90)

शिवयोगिनि संतृप्ते तृप्तो भवति शङ्करः।
तत्तृप्त्या तन्मयं विश्वं तृप्तिमेति चराचरम्।।९१।।

śivayogini saṁtṛpte tṛpto bhavati śaṅkaraḥ |
tattṛptyā tanmayaṁ viśvaṁ tṛptimeti carācaram ||91||

When the Śivayogin is satisfied, Śiva is satisfied. Through the satisfaction of Śiva, the entire world of the movable and the immovable, which is pervaded by him, becomes satisfied. (91)

तस्मात् सर्वप्रयत्नेन येन केनापि कर्मणा।
तृप्तिं कुर्यात् सदाकालमन्नाद्यैः शिवयोगिनः।।९२।।

tasmāt sarvaprayatnena yena kenāpi karmaṇā |
tṛptiṁ kuryāt sadākālamannādyaiḥ śivayoginaḥ ||92||

Hence with all efforts and by any kind of action, the devotee should always satisfy the Śivayogin with food, etc. (92)

निरुपाधिकचिद्रूपपरानन्दात्मवस्तुनि ।
समाप्तं सकलं यस्य स दानी शङ्करः स्वयम्।।९३।।

nirupādhikacidrūpaparānandātmavastuni |
samāptaṁ sakalaṁ yasya
sa dānī śaṅkaraḥ svayam ||93||

That giver (Sahajadānin), everything of whom has been surrendered to the Supreme which is characterised by adjunctless intelligence and highest bliss, is, indeed, Śiva himself. (93)

उक्ताखिलाचारपरायणोऽसौ
सदा वितन्वन् सहजं तु दानम्।
ब्रह्मादिसम्पत्सु विरक्तचित्तो
भक्तो हि माहेश्वरतामुपैति।।९४।।

uktākhilācāraparāyaṇo'sau
sad vitanvan sahajaṁ tu dānam |
brahāmdisampatsu viraktacitto
bhakto hi māheśvaratāmupaiti ||94||

The devotee who is absorbed in all the aforesaid practices doing always the Sahajadāna and whose mind is averse to the wealth of Brahman, etc., would attain to the status of a Māheśvara. (94)

ॐ तत्सदिति श्रीशिवयोगीतेषु सिद्धान्तागमेषु शिवाद्वैतवीद्यायां
शिवयोगशास्त्रे श्रीरेणुकागस्त्यसंवादे वीरशैवधर्मनिर्णये
श्रीशिवयोगीशिवाचार्यविरचिते श्रीसिद्धान्तशिखामणौ
भक्तस्थले भक्तमार्गक्रियादिप्रसङ्गो नाम
नवमः परिच्छेदः समाप्तः ।।९।।

Om Tatsaditi Śrīśivagīteṣu siddhāntāgamesu
śivādvaitavidyāyām śivayogaśāstre
śrireṇukāgastyasamvāde vīraśaivadharmanirṇaye
śivayogīśivācāryaviracite Śrīsiddhantaśikhāmaṇau
bhaktasthale Bhaktamārgakriyādiprasaṅgo nāma
navamaḥ paricchedaḥ samāptaḥ //9//

दशमः परिच्छेदः

माहेश्वरस्य नवविधस्थलप्रसङ्गः

अगस्त्य उवाच—

भक्तस्थलं समाख्यातं भवता गणनायक।
केन वा धर्मभेदेन भक्तो माहेश्वरो भवेत्।।१।।

Agastya asked—

O Lord of Gaṇas (devotees of Śiva), Bhaktasthala is expounded by you. By what speciality of practices the Bhakta would become Māheśvara. (1)

रेणुक उवाच—

केवले सहजे दाने निष्णातः शिवतत्परः।
ब्रह्मादिस्थानाविमुखो भक्तो माहेश्वरः स्मृतः।।२।।

Reṇuka said—

The Bhakta who is adept in Sahajadāna itself, who is devoted to Śiva and who is averse to the positions of Brahman, etc., is regarded as Māheśvara. (2)

भक्तेर्यदा समुत्कर्षो भवेद्वैराग्यगौरवात्।
तदा माहेश्वरः प्रोक्तो भक्तः स्थिरविवेकवान्।।३।।

When there is the enhancement of devotion due to the depth of renunciation, then the devotee with firm discrimination is called the Māheśvara. (3)

माहेश्वरस्थलं वक्ष्ये यथोक्तं शम्भुना पुरा।
माहेश्वरप्रशंसादौ लिङ्गनिष्ठा ततः परम्।।४।।

पूर्वाश्रयनिरासश्च तथाद्वैतनिराकृतिः।
आह्वानवर्जनं पश्चादष्टमूर्तिनिराकृतिः।।५।।

सर्वगत्वनिरासश्च शिवत्वं शिवभक्तयोः।
एवं नवविधं प्रोक्तं माहेश्वरमहास्थलम्।।६।।

I shall tell about the (sub-Sthalas of) Māheśvarasthala as told by Śiva long ago: 1. Maheśvarapraśaṁsāsthala, 2. Liṅganiṣṭāsthala, 3. Pūrvāśrayanirasanasthala, 4. Advaitanirasanasthala, 5. Āhvānanirasanasthala, 6. Aṣṭamūrtinirasanasthala 7. Sarvagatvanirasanasthala, 8. Śivajaganmayas- thala and 9. Bhaktadehikaliṅgasthala. Thus the great Māheśvarasthala is said to be nine-fold, i.e., of nine sub-Sthalas. (4-6)

आदितः क्रमशो वक्ष्ये स्थलभेदस्य लक्षणम्।
समाहितेन मनसा श्रूयतां भवता मुने।।७।।

I shall tell you in due order from the beginning the definitions of the different Sthalas of Māheśvarasthala. O Sage, you should listen to them with an attentive mind. (7)

विश्वस्मादधिको रुद्रो विश्वानुग्रहकारकः।
इति यस्य स्थिरा बुद्धिः स वै माहेश्वरः स्मृतः।।८।।

He whose mind is firm in its faith that Rudra is greater than everyone and that he is the doer of favour to all, is indeed regarded as the Māheśvara. (8)

ब्रह्माद्यैर्मलिनप्रायैर्निर्मले परमेश्वरे।
साम्योक्तिं यो न सहते स वै माहेश्वराभिधः।।९।।

He who does not tolerate any statement equating the Great Maheśvara, who is pure, with Brahman and others, who are full of impurity, is indeed the one who deserves the

name of Māheśvara. (9)

ईश्वरः सर्वभूतानां ब्रह्मादीनां महानिति।
बुद्धियोगात्तदासक्तो भक्तो माहेश्वरः स्मृतः।।१०।।

The devotee (Bhakta) who is attached to Śiva with the firm conviction that he is the Great Lord of all the beings such as Brahman, etc., is regarded as the Māheśvara. (10)

ब्रह्मादिदेवताजालं मोहितं मायया सदा।
अशक्तं मुक्तिदाने तु क्षयातिशयसंयुतम्।।११।।

अनादिमुक्तो भगवानेक एव महेश्वरः।
मुक्तिदश्चेति यो वेद स वै माहेश्वरः स्मृतः।।१२।।

The net-work of gods such as Brahman, etc., which is ever infatuated by Māyāśakti and which is endowed with the states of waning and waxing, is incapable of conferring liberation. (11) He who knows that Maheśvara, who is free from bondage from beginningless times, is alone the giver of liberation, is regarded as the Māheśvara. (12)

क्षयातिशययुक्ता ब्रह्मविष्ण्वादिसम्पदः।
तृणवन्मन्यते युक्त्या वीरमाहेश्वरः सदा।।१३।।

शब्दस्पर्शादिसम्पन्ने सुखलेशे तु निःस्पृहः।
शिवानन्दे समुत्कण्ठो वीरमाहेश्वरो भवेत्।।१४।।

The Vīramāheśvara always considers with reason the affluences of Brahman, Viṣṇu, etc., which are subject to waning and waxing, as similar to a straw of grass. (13) The Vīramāheśvara is indeed indifferent towards the small bit of pleasure arising from the objects of senses such as sound, touch, etc., and is full of longing for the bliss of Śiva. (14)

परस्त्रीसङ्गनिर्मुक्तः परद्रव्यपराङ्मुखः।
शिवार्थकार्यसम्पन्नः शिवागामपरायणः।।१५।।

शिवस्तुतिरसास्वादमोदमानमनाः शुचिः।
शिवोत्कर्षप्रमाणानां सम्पादनसमुद्यतः।।१६।।

निर्ममो निरहङ्कारो निरस्तक्लेशपञ्जरः।
अस्पृष्टमदसम्बन्धो मात्सर्यावेशवर्जितः।।१७।।

निरस्तमदनोन्मेषो निर्धूतक्रोधविप्लवः।
सदा सन्तुष्टहृदयः सर्वप्राणिहिते रतः।।१८।।

निवारणसमुद्योगी शिवकार्यविरोधिनाम्।
सहचारी सदाकालं शिवोत्कर्षाभिधायिभिः ।।१९।।

शिवापकर्षसम्प्राप्तौ प्राणत्यागेऽप्यशङ्कितः।
शिवैकनिष्ठः सर्वात्मा वीरमाहेश्वरो भवेत् ।।२०।।

The Vīramāheśvara is averse to association with other's wives, not interested in other's wealth, engaged in an activity for the sake of Śiva, well-versed in Śivāgamas, endowed with a mind which takes delight in relishing the sweetness of Śiva's praise, pure, engaged in collecting the evidences to prove the the greatness of Śiva, without the notion of 'me and mine', free from egoism, bereft of the cage of afflictions, untouched by the tinge of infatuation, bereft of the influence of jealousy, without the manifestation of eroticism, free from the agitation due to anger, ever endowed with contented heart, engaged in doing good to all beings, busy in the act of averting those who are apposed to actions dedicated to Śiva, always a close associate of those who speak of the greatness of Śiva, not having any hesitation in giving up his life when some insult is caused to Śiva, devoted to Śiva only and having

the notion of all as his soul. (15-20)

अस्य माहेश्वरस्योक्तं लिङ्गनिष्ठामहास्थलम्।
प्राणात्ययेऽपि सम्पन्ने यदत्याज्यं विधीयते।।२१।।

Liṅganiṣṭhāsthala which is ordained that it should not be abandoned even when the occasion of death arises, is prescribed for the Māheśvara.(21)

अपगच्छतु सर्वस्वं शिरश्छेदनमस्तु वा।
माहेश्वरो न मुञ्चेत लिङ्गपूजामहाव्रतम् ।।२२।।

Let everything go. Let the head be cut off. Yet the Māheśvara does not give up the great vow of Liṅgapūjā or the worship of Liṅga. (22)

लिङ्गपूजामकृत्वा तु ये न भुञ्जन्ति मानवाः।
तेषां महात्मनां हस्ते मोक्षलक्ष्मीरुपस्थिता।।२३।।

Those great men who do not eat without worshipping Śiva, will have the wealth of Mokṣa readily at their disposal (literally, stationed in their hand). (23)

किमन्यैर्धर्मकलिलैः कीकषार्थप्रदायिभिः।
साक्षान्मोक्षप्रदः शम्भोर्धर्मो लिङ्गार्चनात्मकः।।२४।।

What is the use of other petty duties which procure negligible results? It is the duty towards Śiva in the form of Liṅgapūjā (the worship of Liṅga) that actually brings liberation. (24)

अर्पितेनान्नपानेन लिङ्गे नियमपूजिते।
ये देहवृत्तिं कुर्वन्ति महामाहेश्वरा हि ते।।२५।।

Those who nourish themselves with food and water offered to the Liṅga which is duly worshipped, are, indeed,

the great Māheśvaras. (25)

चिन्मये शाङ्करे लिङ्गे स्थिरं येषां मनः सदा।
विमुक्तेतरसर्वार्थं ते शिवा नात्र संशयः।।२६।।

Those whose mind is firmly fixed always in the Śivaliṅga which is consisting of pure intelligence, in such a way as all other ideas are sublated, are, indeed, Śivas. There is no doubt about this. (26)

लिङ्गे यस्य मनो लीनं लिङ्गस्तुतिपरा च वाक्।
लिङ्गार्चनपरौ हस्तौ स रुद्रो नात्र संशयः।।२७।।

He whose mind is merged in the Liṅga, whose speech is dedicated to the praise of the Liṅga and whose hands are engaged in the worship of the Liṅga, is Rudra. There is no doubt about it. (27)

लिङ्गनिष्ठस्य किं तस्य कर्मणा स्वर्गहेतुना।
नित्यानन्दशिवप्राप्तिर्यस्य शास्त्रेषु निश्चिता।।२८।।

What is the use of actions aiming to attain heaven in the case of a devotee who is firmly dedicated to the Liṅga and in whose case the attainment of Śiva consisting of eternal bliss has been ordained in the Śāstras? (28)

लिङ्गनिष्ठापरं शान्तं भूतिरुद्राक्षसंयुतम्।
प्रशंसन्ति सदाकालं ब्रह्माद्या देवता मुदा।।२९।।

The gods, Brahman, etc., always with delight praise him who is deeply engrossed in firm devotion to the Liṅga, who is tranquil and who is endowed with Bhasma and Rudrākṣas. (29)

लिङ्गैकनिष्ठहृदयः सदा माहेश्वरो जनः।

पूर्वाश्रयगतान् धर्मांस्त्यजेत्स्वाचाररोधकान्।।३०।।

The person called Māheśvara whose mind is deeply devoted to the Liṅga alone should discard the practices that go with the previous faith which are opposed to his own current practices. (30)

स्वजातिकुलजान् धर्मान् लिङ्गनिष्ठाविरोधिनः।
त्यजन् माहेश्वरो ज्ञेयः पूर्वाश्रयनिरासकः।।३१।।

Having given up the practices consequent on his (previous) caste and profession which are opposed to Liṅganiṣṭhā, the Māheśvara is regarded as 'pūrvāśrayanirāsaka', one who has given up the practices of the previous faith. (31)

शिवसंस्कारयोगेन विशुद्धानां महात्मनाम्।
किं पूर्वकालिकैर्धर्मैः प्राकृतानां हि ते मताः।।३२।।

What is the purpose served by the practices of the previous times in the case of the great souls who have become sanctified by the process of Śivadīkṣā? They are meant for the unrefined persons. (32)

शिवसंस्कारयोगेन शिवधर्मानुषङ्गिणाम्।
प्राकृतानां न धर्मेषु प्रवृत्तिरुपपद्यते।।३३।।

In the case of those who are engrossed in the Vīraśaiva practices consequent on their sanctification by the Śaiva-dīkṣā, any inclination towards the practices of the unrefined persons would be incompatible. (33)

विशुद्धाः प्राकृताश्चेति द्विविधा मानुषा स्मृताः।
शिवसंस्कारिणः शुद्धाः प्राकृता इतरे मताः।।३४।।

Men are twofold as Viśuddha (refined) and Prākṛta (unrefined). Those who have undergone the Śaiva-dīkṣā are Viśuddhas, while others are regarded as Prākṛtas. (34)

वर्णाश्रमधर्माणां व्यवस्था हि द्विधा मता।
एका शिवेन निर्दिष्टा ब्रह्मणा कथिताऽपरा।।३५।।

The very arrangement of the duties of Varṇas (castes) and Āśramas (orders of life) is regarded as twofold. One is ordained by Śiva and the other is told by Brahman. (35)

शिवोक्तधर्मनिष्ठा तु शिवाश्रमनिषेविणाम्।
शिवसंस्कारहीनानां धर्मः पैतामहः स्मृतः।।३६।।

The firm devotion to the Dharmas ordained by Śiva is in the case of those who resort to the Śaiva order. In the case of those who are without Śaiva initiation, the Dharmas are those ordained by Pitāmaha (Brahman). (36)

शिवसंस्कारयुक्तेषु जातिभेदो न विद्यते।
काष्ठेतु वह्निदग्धेषु यथा रूपं न विद्यते।।३७।।

तस्मात्सर्वप्रयत्नेन शिवसंस्कारसंयुतः।
जातिभेदं न कुर्वीत शिवभक्ते कदाचन।।३८।।

There is no caste discrimination among those who are subjected to Śaiva-dīkṣā, as there is no distinction in form among the sticks that are burnt in fire. (37) Hence he who is endowed with Śaiva-dīkṣā, should never make caste-discrimination in the case of a devotee of Śiva. (38)

पूज्यपूजकयोर्लिङ्गजीवयोर्भेदवर्जने ।
पूजाकर्माद्यसम्पत्तेर्लिङ्गनिष्ठाविरोधतः।।३९।।

सर्वाद्वैतविचारस्य ज्ञानाभावे व्यवस्थितेः।
भवेन्माहेश्वरः कर्मी सर्वाद्वैतनिरासकः।।४०।।

A Māheśvara, who is engaged in religious practices, should discard the idea of total non-duality (between Śiva and Jīva), because to discard the distinction between the Liṅga (Śiva) and the Jīva, who stand in the relation of the worshipped and the worshipper, would contradict the devotion to the Liṅga and make the rites of its worship out of place and because the concept of total non-duality would result in the absence of knowledge (that he is the worshipper and the Liṅga is the worshipped). (39-40)

प्रेरकं शङ्करं बुद्ध्वा प्रेर्यमात्मानमेव च।
भेदात् स पूजयेन्नित्यं न चाद्वैतपरो भवेत्।।४१।।

Worshipping with the notion of duality that Śaṅkara is the impeller and himself is the impelled, he (the Māheśvara) should not be in favour of non-duality. (41)

पतिः साक्षान्महादेवः पशुरेष तदाश्रयः।
अनयोः स्वामिभृत्यत्वमभेदे कथमिष्यते।।४२।।

Mahādeva is the actual Pati (Lord) and this Jīva who depends upon him is the Paśu (bound soul). How can this distinction between these two as the master and servant be compatiable when there is non-duality? (42)

साक्षात्कृतं परं तत्त्वं यदा भवति बोधतः।
तदाद्वैतसमापत्तिर्ज्ञानहीनस्य न क्वचित्।।४३।।

When the Supreme Principle (Śiva) is realised through enlightenment, then comes the state of non-duality. It never occurs to anybody who is ignorant. (43)

भेदस्य कर्महेतुत्वाद् व्यवहारः प्रवर्तते।
लिङ्गपूजादिकर्मस्थो न चाद्वैतं समाचरेत्।।४४।।

Since the consideration of duality proceeds for the sake of action (in the form of worship), he who is dedicated to actions such as the worship of the Liṅga should not practice non-duality. (44)

पूजादिव्यवहारः स्याद्भेदाश्रयतया सदा।
लिङ्गपूजापरस्तस्मान्नाद्वैते निरतो भवेत्।।४५।।

Since the activities such as worship are always based on the idea of duality, he who is inclined to the worship of the Liṅga, should not get committed to non-duality. (45)

लिङ्गार्चनपरः शुद्धः सर्वाद्वैतनिरासकः।
स्वेष्टलिङ्गे शिवाकारे न तमाह्वयेच्छिवम्।।४६।।

He who is dedicated to Liṅga-worship, who is pure and who has discarded all considerations of total non-duality (between Śiva and Jīva), should not invoke Śiva into his Iṣṭaliṅga which is of the form of Śiva. (46)

यदा शिवकलायुक्तं लिङ्गं दद्यान्महागुरुः।
तदारभ्य शिवस्तत्र तिष्ठत्याह्वानमत्र किम्।।४७।।

Right from the time the Great Guru confers the Liṅga which is infused with the lustre of Śiva (Śivakalā), Śiva resides in it. Then why should there be invoking? (47)

ससंस्कारेषु लिङ्गेषु सदा सन्निहितः शिवः।
तत्राह्वानं न कर्तव्यं प्रतिपत्तिविरोधकम्।।४८।।

Śiva resides always in the Liṅgas which are sanctified (by the Guru). Invocation should not be done as it is against propriety. (48)

नाह्वानं न विसर्गं च स्वेष्टलिङ्गे तु कारयेत्।
लिङ्गनिष्ठापरो नित्यमिति शास्त्रस्य निश्चयः।।४९।।

He who is firm in his devotion to the Liṅga should

neither do invocation (of Śiva) nor do retirement (of Śiva) in the case of the Iṣṭaliṅga. This is the ordination of the Śāstra. (49)

यथात्मशिवयोरैक्यं न मतं कर्मसङ्गिनः।
तथा शिवात्पृथिव्यादेरद्वैतमपि नेष्यते।।५०।।

Just as the identity of Jīva and Śiva is not acceptable to him who is associated with the rites of worship, so is also identity of earth, etc., with Śiva not acceptable to him. (50)

पृथिव्याद्यष्टमूर्तित्वमीश्वरस्य प्रकीर्तितम्।
तदधिष्ठातृभावेन न साक्षादेकभावतः।।५१।।

The state of having eight forms such as earth, etc., in the case of Lord Śiva is with the idea that he is their presiding deity, but not in the sense of their actual identity with him. (51)

पृथ्व्यादिकमिदं सर्वं कार्यं कर्ता महेश्वरः।
नैतत्साक्षान्महेशोऽयं कुलालो मृत्तिका यथा।।५२।।

All this consisting of Pṛthvī, etc., is the effect and the creator is Maheśvara. This is not actually Maheśa just as the potter is not the clay. (52)

पृथिव्याद्यात्मपर्यन्तप्रपञ्चो ह्यष्टधा स्थितः।
तनुरीशस्य चात्मायं सर्वतत्त्वनियामकः।।५३।।

The world which stands eightfold from the earth (Pṛthivī) to the sacrificer (Yajamāna = Ātman), is the body of the Lord (Īśvara). This Ātman is the controller of all the principles (tattvas). (53)

शरीरभूतादेतस्मात् प्रपञ्चात्परमेष्ठिनः।
आत्मभूतस्य देवस्य नाभेदो न पृथक्स्थितिः।।५४।।

There is neither absolute non-difference nor absolute

separateness of Paraśivabrahman, who is the God assuming the form of the Soul, from this world which happens to be his body. (54)

अचेतनात्वात् पृथ्व्यादेरज्ञत्वाद् आत्मनस्तथा।
सर्वज्ञस्य महेशस्य नैकरूपत्वमिष्यते।।५५।।

Since Pṛthvī (earth), etc., are insentient and since Ātman (the embodied soul) is devoid of knowledge, they cannot have identity with Maheśvara who is the Omniscient one. (55)

इति यश्चिन्तयेन्नित्यं पृथिव्यादेरष्टमूर्तितः।
विलक्षणं महादेवं सोऽष्टमूर्तिनिरासकः।।५६।।

Thus he who thinks always that the Mahādeva (Śiva, the Great Lord) is different from the eight forms such as pṛthivī (earth), etc., is called 'Aṣṭamūrtinirāsaka' (one who rejects the view that the eight forms are Śiva). (56)

सर्गगत्वे महेशस्य सर्वत्राराधनं भवेत्।
न लिङ्गमात्रे तन्निष्ठो न शिवं सर्वगं स्मरेत्।।५७।।

If Maheśvara is deemed as omnipresent, his worship should be rendered everywhere, not merely in the Liṅga. Hence, he who is firmly devoted to the Liṅga should not consider Śiva as omnipresent. (57)

सर्वगोऽपि स्थितः शम्भुः स्वाधारे हि विशेषतः।
तस्मादन्यत्र विमुखः स्वेष्टलिङ्गे यजेच्छिवम्।।५८।।

Although Śiva remains omnipresent, he exists especially in the Iṣṭaliṅga which happens to be his resort. Hence the devotee should worship him in his Iṣṭaliṅga by remaining averse to Śiva's presence elsewhere. (58)

शिवः सर्वगतश्चापि स्वाधारे व्यज्यते भृशम्।

शमीगर्भे यथा वह्निर्विशेषेण विभाव्यते।।५९।।

Although Śiva is omnipresent, he is especially manifested in the Iṣṭaliṅga which is his resort, just as fire is especially found in the womb of the Śamī tree. (59)

सर्वगत्वं महेशस्य सर्वशास्त्रविनिश्चितम्।
तथाप्याश्रयलिङ्गादौ पूजार्थमधिका स्थितिः।।६०।।

The omnipresence of Maheśvara is decided in all the Śāstras. Even then his stay is predominantly found in the Iṣṭaliṅga, etc., which are his resorts. (60)

नित्यं भासि तदीयस्त्वं या ते रुद्र शिवा तनूः।
अघोराऽपापकाशीति श्रुतिराह सनातनी।।६१।।

The ancient lore (Śruti) says —"O Rudra,you shine eternally as related to that auspicious body in the form of the Iṣṭaliṅga, which is peaceful and which is untouched by any sin." (61)

तस्मात्सर्वप्रयत्नेन सर्वस्थानपराङ्मुखः।
स्वेष्टलिङ्गे महादेवं पूजयेत्पूजकोत्तमः।।६२।।

Hence, the Māheśvara, who is the worshipper par excellance, should with all efforts worship the Great Lord in his own Iṣṭaliṅga by discarding all other places. (62)

शिवस्य सर्वगत्वेऽपि सर्वत्र रतिवर्जितः।
स्वेष्टलिङ्गे यजन् देवं सर्वगत्वनिरासकः।।६३।।

Although Śiva is omnipresent, he who worships Śiva in his own Iṣṭaliṅga without attachment elsewhere, is the 'Sarvagatvanirāsaka'. (63)

पूजाविधौ नियम्यत्वाल्लिङ्गमात्रे स्थितं शिवम्।
पूजयन्नपि देवस्य सर्वगत्वं विभावयेत्।।६४।।

Even while worshipping Śiva as residing in the Liṅga (Iṣṭaliṅga) only as he should be restricted that way in the process of worship, the Māheśvara should mentally cherish the Lord's omnipresence. (64)

यस्मादेतत् समुत्पन्नं महादेवाच्चराचरम्।
तस्मादेतन्न भिद्येत यथा कुम्भादिकं मृदः।।६५।।

शिवतत्त्वात्समुत्पन्नं जगदस्मान्न भिद्यते।
फेनोर्मिबुद्बुदाकारं यथा सिन्धोर्न भिद्यते।।६६।।

यथा तन्तुभिरुत्पन्नः पटस्तन्तुमयः स्मृतः।।
तथा शिवात्समुत्पन्नं शिव एव चराचरम्।।६७।।

Since this world consisting of the movable and the immovable is born from the Great God (Śiva), it cannot differ from him, just as pot, etc., cannot differ from clay. (65) The world which is born from the principle of Śiva, does not differ from that, just as the forms of foam, waves, etc., do not differ from the ocean. (66) Just as the cloth which is born from threads is regarded as made up of threads, so is the world consisting of the movable and the immovable which is born from Śiva regarded as Śiva himself (made up of Śiva—Śivamaya). (67)

आत्मशक्तिविकासेन शिवो विश्वात्मना स्थितः।
कुटीभावाद् यथा भाति पटः स्वस्य प्रसारणात्।।६८।।

Śiva stands in the form of the world through the expansion of his own Śakti, just as the cloth appears in the form of the tent through its expansion. (68)

तस्माच्छिवमयं सर्वं जगदेतच्छराचरम्।
तदभिन्नतया भाति सर्पत्वमिव रज्जुतः।।६९।।

Hence all this world which is consisting of the movable and the immovable and which is pervaded by Śiva, does not

stand different from him, just as serpentness does not appear different from the rope. (69)

रज्जौ सर्पवद्भाति शुक्तौ तु रजतत्ववत्।
चोरत्ववदपि स्थाणौ मरीच्यां च जलत्ववत्।।७०।।

गन्धर्वपुरवद्व्योम्नि सच्चिदानन्दलक्षणे।
निरस्तभेदसद्भावे शिवे विश्वं विराजते।।७१।।

The world shines in Śiva who is of the nature of existence, intelligence and bliss and who is devoid of all differences, like the serpentness in the rope, the silverness in the conch-shell, the form of a thief in the post, the appearance of water in the mirage and the Gandharva cities in the sky. (70-71)

पत्रशाखादिरुपेण यथा तिष्ठति पादपः।
तथा भूम्यादिरूपेण शिव एको विराजते।।७२।।

Just as the tree stands in the form of leaves, branches, etc., so does Śiva alone manifest himself in the form of the earth, etc. (72)

समस्तजगदात्मापि शङ्करः परमेश्वरः।
भक्तानां हृदयाम्भोजे विशेषेण विराजते।।७३।।

Although Śaṅkara, the Supreme Lord, resides in the entire world as its soul, yet he shines especially in the heart-lotus of the devotees. (73)

कैलासे मन्दरे चैव हिमाद्रौ कनकाचले।
हृदयेषु च भक्तानां विशेषेण व्यवस्थितः।।७४।।

He (Śiva) is especially stationed in the Kailāsa, Mandara mountain, Himālaya mountain, Meru mountain and the hearts of the devotees. (74)

सर्वात्मापि परिच्छिन्नो यथा देहेषु वर्तने।
तथा स्वकीयभक्तेषु शङ्करो भासते सदा।।७५।।

Just as Śaṅkara, although he is the Universal Self of all, stays in the bodies of all beings by dividing himself, so does he reside always in the hearts of his devotees. (75)

नित्यं भाति त्वदीयेषु या ते रुद्र शिवा तनूः।
अधोराऽपापकाशीति श्रुतिराह सनातनी।।७६।।

The ancient Śruti says – "O Rudra, that your body in the form of the Liṅga which is peaceful and which is not touched any defect, ever shines in those who belong to you. (76)

विशुद्धेषु विरक्तेषु विवेकिषु महात्मसु।
शिवस्तिष्ठति सर्वात्मा शिवलाञ्छनधारिषु।।७७।।

Śiva who is the universal soul, resides in the hearts of those who are pure and who are not attached to mundane life, of those great men who are endowed with discrimination and of those who are decked with the signs of Śiva. (77)

नित्यं सन्तोषयुक्तानां ज्ञाननिर्धूतकर्मणाम्।
माहेश्वराणामन्तःस्थो विभाति परमेश्वरः।।७८।।

The Great Lord shines in the hearts of the Māheśvaras who are always endowed with contentment and whose fruits of Karma (deeds) are eradicated by knowledge. (78)

अन्यत्र शम्भो रतिमात्रशून्यो निजेष्टलिङ्गे नियतान्तरात्मा।
शिवात्मकं विश्वमिदं विबुध्यन् माहेश्वरोऽसौ भवति प्रसादी।।७९।।

इति श्रीमत्षट्स्थलब्रह्मिणा शिवयोगिनाम्ना

विरचिते श्रीसिद्धान्तशिखामणौ माहेश्वरस्य नवविधस्थलप्रसङ्गो नाम दशमः परिच्छेदः समाप्तः ।।१०।।

This Māheśvara who has no attachment towards gods other than Śiva and whose mind is fully absorbed in his Iṣṭaliṅga, becomes the Prasādin by cherishing this world as Śiva in spirit. (79)

Here ends the tenth chapter dealing with the nine sthalas of the

Māheśvarasthala in Śrīsiddhāntaśikhāmaṇi written by Śivayogi Śivācārya who has realised the Brahman through the path of six Sthalas. (10)

● ● ●

एकादशः परिच्छेदः

प्रसादिनः सप्तविधस्थलप्रसङ्गः

अगस्त्य उवाच —

उक्तो माहेश्वरः साक्षाल्लिङ्गनिष्ठादिधर्मवान्।
कथमेष प्रसादीति कथ्यते गणनायक।।१।।

Agastya says—

The Māheśvara is declared to be one whose piety consists actually of adherence to the Iṣṭaliṅga, etc. O Lord of the Gaṇas, how is he called Prasādin? (1)

रेणुक उवाच —

लिङ्गनिष्ठादिभावेन ध्वस्तपापनिबन्धनः।

मनःप्रसादयोगेन प्रसादीत्येष कथ्यते।।२।।

Reṇuka says —

He, i.e., the Māheśvara, whose bonds of sin are destroyed through the state of remaining engrossed in the firm devotion to the Iṣṭaliṅga, is called Prasādin by virtue of his calmness of mind. (2)

प्रसादिस्थलमित्येतदस्य माहात्म्यबोधकम्।
अन्तरस्थलभेदेन सप्तधा परिकीर्तितम्।।३।।

This Prasādisthala which reveals his greatness, is said to be sevenfold by virtue of differences in its internal Sthalas. (3)

प्रसादिस्थलमादौ तु गुरुमाहात्म्यकं ततः।
ततो लिङ्गप्रशंसा च ततो जङ्गमगौरवम्।।४।।

ततो भक्तस्य माहात्म्यं ततः शरणकीर्तनम्।
शिवप्रसादमाहात्म्यमिति सप्तप्रकारकम्।।५।।

It is sevenfold as — 1. Prasādisthala, 2. Gurumāhatmyasthala, 3. Liṅgapraśaṁsāsthala (Liṅgamāhatmyasthala), 4. Jaṅgmagauravasthala, (Jaṅgamamāhātmyasthala) 5. Bhaktamāhātmyasthala, 6. Śaraṇakīrtanasthala (Śaraṇamahattvasthala) and 7. (Śiva)-Prasādamāhātmyasthala (Prasāda-mahattvasthala). (4-5)

क्रमाल्लक्षणमेतेषां कथयामि महामुने।

O Great Sage, I shall tell you the chracteristics of them in their due order.

नैर्मल्यं मनसो लिङ्गं प्रसाद इति कथ्यते।
शिवस्य लिङ्ग्गरूपस्य प्रसादादेव सिद्ध्यति।।६।।

The mental sign in the form of purity is called Prasāda.

It is accomplished through the favour (grace) of Śiva in the form of the Iṣṭaliṅga. (6)

शिवप्रसादं यद्द्रव्यं शिवाय विनिवेदितम्।
निर्माल्यं तत्तु शैवानां मनोनैर्मल्यकारणम्।।७।।

That object which is offered to Śiva is the Prasāda (token of grace) of Śiva. That left over (after being offered to Śiva) is the cause for the mental purity of Śaiva devotees. (7)

मनःप्रसादसिद्ध्यर्थं निर्मलज्ञानकारणम्।
शिवप्रसादं स्वीकुर्वन् प्रसादीत्येष कथ्यते।।८।।

By partaking the Prasāda of Śiva which is the cause for the purity of mind, for achieving the tranquility of mind, he is called "Prasādin". (8)

अन्नशुद्ध्या हि सर्वेषां तत्त्वशुद्धिरुदाहृता।
विशुद्धमन्नजातं हि यच्छिवाय समर्पितम्।।९।।

तदेव सर्वकालं तु भुञ्जानो लिङ्गतत्परः।
मनःप्रसादमतुलं लभते ज्ञानकारणम्।।१०।।

It is through the purity of food that the purity of principles is told in the case of all. Whatever that is offered to Śiva is the pure food article. (9) He who is devoted to the Liṅga, partakes it at all times and attains immence calmness of mind which is in turn the cause of knowledge. (10)

आत्मभोगाय नियतं यद्यद्द्रव्यं समाहितम्।
तत्तत् समर्प्य देवाय भुञ्जीयादात्मशुद्धये।।११।।

Whatever object is received as meant for one's enjoyment, all that should be first dedicated to Śiva and then partaken for the purification of one's self. (11)

नित्यसिद्धेन देवेन भिषजा जन्मरोगिणाम्।

यद्यत् प्रसादितं भुक्त्वा तत्तज्जन्मरसायनम्।।१२।।

Whatever object that is granted as 'Prasāda' after having partaken it by the Lord, who is ever present (in the Iṣṭaliṅga or Śivaliṅga) and who is the physician for those suffering from the disease of transmigration, all that is the curing elixir for the disease of transmigration. (12)

आरोग्यकारणं पुंसामन्तःकरणशुद्धिदम्।
तापत्रयमहारोगसमुद्धरणभेषजम् ।।१३।।

विद्यावैशद्यकरणं विनिपातविघातनम्।
द्वारं ज्ञानावतारस्य मोहोच्छेदस्य कारणम्।।१४।।

वैराग्यसम्पदो मूलं महानन्दप्रवर्धनम्।
दुर्लभं पापचित्तानां सुलभं शुद्धकर्मणाम्।।१५।।

आदृतं ब्रह्मविष्ण्वाद्यैर्वसिष्ठाद्यैश्च तापसैः।
शिवस्वीकृतमन्नाद्यं स्वीकार्यं सिद्धिकाङ्क्षिभिः।।१६।।

The Prasāda (of Śiva) is the cause for health, the purifier of the internal senses of human beings, the medicine for raising the human beings from the great disease in the form of three afflictions, the instrument for clarity of knowledge, the means of preventing men from degradation, the door for the advent of knowledge, the cause for the eradication of delusion, the source for the wealth of renunciation, the enhancer of great bliss, that which is inaccessible to those with sinful minds, that which is accessible to those with pure minds and that which is accepted by Brahman, Viṣṇu, etc., and by the seers such as Vasiṣṭha, etc. The food, etc., which are partaken by Śiva should be taken by those who aspire for the highest good. (13-16)

पत्रं पुष्पं फलं तोयं यच्छिवाय निवेदितम्।

तत्तत्स्वीकारयोगेन सर्वपापक्षयो भवेत्।।१७।।

Be it a leaf (Bilva leaf, etc.), a flower, a fruit or water, by the partaking of whatever that is dedicated to Śiva, there is bound to be the exhaustion of all sins. (17)

यथा शिवप्रसादान्नं स्वीकार्यं लिङ्गतत्परैः।
तथा गुरोः प्रसादान्नं तथैव शिवयोगिनाम्।।१८।।

Just as the food as the Prasāda of Śiva should be partaken, so should the food as the Prasāda of the Śrīguru and as that of the Jaṅgama be partaken by him who is devoted the Liṅga. (18)

गुरुरेवात्र सर्वेषां कारणं सिद्धिकर्मणाम्।
गुरुरूपो महादेवो यतः साक्षादुपस्थितः।।१९।।

Guru alone is the cause for the fulfilment of desired objects, because the Great Lord Śiva actually appears in the form of the Guru. (19)

निष्कलो हि महादेवो नित्यज्ञानमहोदधिः।
सकलो गुरुरूपेण सर्वानुग्राहको भवेत्।।२०।।

The Great Lord Śiva who is without parts (limbs) and who is the veritable ocean of eternal knowledge, does favour to all in the form of the Guru who is endowed with limbs.(20)

यः शिवः स गुरुर्ज्ञेयो यो गुरुः स शिवः स्मृतः।
न तयोरन्तरं कुर्याद् ज्ञानावाप्तौ महामतिः।।२१।।

He who is Śiva should be known as the Guru and he who is the Guru should be regarded as Śiva. Wise man should not make any difference between them for the purpose of attaining knowledge. (21)

हस्तपादादिसाम्येन नेतरैः सदृशं वदेत्।
आचार्यं ज्ञानदं शुद्धं शिवरूपतया स्थितम्।।२२।।

One should not speak of the Guru, who is the teacher giving knowledge, who is pure and who stands as Śiva incarnate, as equal to others (ordinary persons) on the basis of the similarity of hands, feet, etc. (22)

आचार्यस्यावमानेन श्रेयःप्राप्तिर्विहन्यते।
तस्मान्निःश्रेयसप्राप्त्यै पूजयेत्तं समाहितः।।२३।।

When the Ācārya is insulted, the attainment of the highest good is prevented. Hence in order to attain the highest good, one should worship him with concentration. (23)

गुरुभक्तिविहीनस्य शिवभक्तिर्न जायते।
ततः शिवे यथा भक्तिस्तथा भक्तिर्गुरावपि।।२४।।

In the case of him who is devoid of devotion towards the Guru, the devotion towards Śiva does not arise. Hence just as he has devotion towards Śiva, so should he have devotion towards the Guru. (24)

गुरुमाहात्म्ययोगेन निजज्ञानातिरेकतः।
लिङ्गस्यापि च माहात्म्यं सर्वोत्कृष्टं विभाव्यते।।२५।।

As a result of the (knowledge of the) greatness of the Guru and by virtue of the abundance of one's knowledge, the greatness of the Liṅga also stands realised to the highest extent. (25)

शिवस्य बोधलिङ्गं यद् गुरुबोधितचेतसा।
तदेव लिङ्गं विज्ञेयं शाङ्करं सर्वकारणम्।।२६।।

That which is the symbol of the awareness (bodha= intelligence) of Śiva, should be known as the Śivaliṅga which is the cause of all, through the mind illumined by the teaching of the Guru. (26)

परं पवित्रममलं लिङ्गं ब्रह्म सनातनम्।

शिवाभिधानं चिन्मात्रं सदानन्दं निरङ्कुशम्।।२७।।

कारणं सर्वलोकानां वेदानामपि कारणम्।
पूरणं सर्वतत्त्वस्य तारणं जन्मवारिधेः।।२८।।

ज्योतिर्मयमनिर्देश्यं योगिनामात्मनि स्थितम्।
कथं विज्ञायते लोके महागुरुदयां विना।।२९।।

How can the Liṅga which is the ancient Brahman, be known without the grace of the great Guru — the Liṅga, which is the supreme, which is sacred, which is pure, which is named Śiva, which is pure consciousness, which is ever blissful, which is without any restrictions, which is the cause of all worlds, which is the cause of even the Vedas, which is complementary to all the principles, which is the means of crossing over the ocean of transmigration, which is full of lustre, which cannot be pointed out and which is residing in the hearts of the Yogins? (27-29)

ब्रह्मणा विष्णुना पूर्वं यल्लिङ्गं ज्योतिरात्मकम्।
अपरिच्छेद्यमभवत् केन वा परिचोद्यते।।३०।।

Who can understand that Liṅga which is of the nature of lustre and which even Brhaman and Viṣṇu could not decipher? (30)

बहुनात्र किमुक्तेन लिङ्गं ब्रह्म सनातनम्।
योगिनो यत्र लीयन्ते मुक्तपाशनिबन्धनाः।।३१।।

What is the use of saying more? The Liṅga is the ancient Brahman into which the Yogins who are relieved of the bondage of fetters get merged. (31)

पीठिका परमा शक्तिर्लिङ्गं साक्षात्परः शिवः।
शिवशक्तिसमायोगं विश्वं लिङ्गं तदुच्यते।।३२।।

The base is the Supreme Śakti and the Liṅga is actually

the Supreme Śiva. The Liṅga which is the communion of Śiva and Śakti is said to be the universe. (32)

ब्रह्मादयः सुराः सर्वे मुनयः शौनकादयः।
शिवलिङ्गार्चनादेव स्वं स्वं पदमवाप्नुयुः।।३३।।

All the gods, Brahman, etc., and the sages, Śaunaka, etc., attained their respective status through the worship of the Śivaliṅga alone. (33)

विश्वाधिपत्वमीशस्य लिङ्गमूर्तेः स्वभावजम्।
अनन्यदेवसादृश्यं श्रुतिराह सनातनी।।३४।।

The overlordship of the world on the part of the Parameśvara, who is of the form of the Liṅga, is natural. Hence, the ancient Śruti speaks of his greatness as not equalled by any other god. (34)

गुरुशिष्यसमारूढलिङ्गमाहात्म्यसम्पदः ।
सर्वं चिद्रूपविज्ञानाज्जङ्गमाधिक्यमुच्यते।।३५।।

The greatness of the Jaṅgama consists in the realisation of the Supreme Intelligence (Cit - Śiva) in everything, from out of the abundance of the greatness of Liṅga abiding in the link between the Guru and the Śiṣya (disciple). (35)

जानन्त्यतिशयाद् ये तु शिवं विश्वप्रकाशकम्।
स्वस्वरूपतया ते तु जङ्गमा इति कीर्तिताः।।३६।।

Those who have immencely realised Śiva who is the revealer of the Universe, as their own inner nature (i.e., as their very Souls), are lauded as the Jaṅgamas. (36)

ये पश्यन्ति जगज्जालं चिद्रूपं शिवयोगतः।
निर्धूतमलसंस्पर्शास्ते स्मृताः शिवयोगिनः।।३७।।

घोरसंसारतिमिरपरिध्वंसनकारणम् ।
येषामस्ति शिवज्ञानं ते मताः शिवयोगिनः।।३८।।

Those who are totally free from the touch of all impurities and who look upon the net-work of the worlds as of the nature of Supreme Intelligence through its relation with Śiva, are called Śivayogins. (37) Those who have the knowledge of Śiva which is the cause for the eradication of the darkness in the form of the terrible transmigration (cycle of birth and death), are regarded as the Śivayogins. (38)

जितकामा जितक्रोधा मोहग्रन्थिविभेदिनः।
समलोष्टाश्मकनकाः साधवः शिवयोगिनः।।३९।।

समौ शत्रौ च मित्रे च साक्षात्कृतशिवात्मकाः।
निस्पृहा निरहंङ्कारा वर्तन्ते शिवयोगिनः।।४०।।

The Śivayogins are the pious persons who have conquered the desires, who have conquered anger, who have broken the knot of delusion and who are of equal attitude towards a clod, a stone or gold. (39) The Śivayogins have been of equal attitude to the enemy and the friend, have realised Śiva in themselves and have been free from greed and free from egoism. (40)

दुर्लभं हि शिवज्ञानं दुर्लभं शिवचिन्तनम्।
येषामेतद्द्वयं चास्ति ते हि साक्षाच्छिवात्मकाः।।४१।।

Rare, indeed, is the knowledge of Śiva and rare, indeed, is the thought about Śiva. Those who have both these are, indeed, actually of the nature of Śiva. (41)

पादाग्ररेणवो यत्र पतन्ति शिवयोगिनाम्।
तदेव सदनं पुण्यं पावनं गृहमेधिनाम्।।४२।।

सर्वसिद्धिकरं पुंसां दर्शनं शिवयोगिनाम्।
स्पर्शनं पापशमनं पूजनं मुक्तिसाधनम्।।४३।।

That very home of the householders in which the dust of the feet of the Jaṅgamas falls, is sacred and sanctifying.

The sight of the Jaṅgamas is such as leading to all accomplishments, their touch is such as destroying (all) sin and their worship is the means to liberation. (42-43)

महतां शिवतात्पर्यवेदिनामनुमोदिनाम्।
किं वा फलं न सिद्ध्येत सम्पर्काच्छिवयोगिनाम्।।४४।।

What is that fruit which is not accomplished through the association with the great Jaṅgamas who are the knowers of the secret about Śiva and who enjoy the bliss from the bliss of Śiva? (44)

गुरोर्लिङ्गस्य माहात्म्यकथनाच्छिवयोगिनाम्।
सिद्धं भक्तस्य माहात्म्यं तथाप्येष प्रशस्यते।।४५।।

The greatness of the Bhakta (devotee) is proved by the exposition of the greatness of the Guru, the Liṅga and the Jaṅgama. Yet he is extolled here. (45)

ये भजन्ति महादेवं परमात्मानमव्ययम्।
कर्मणा मनसा वाचा ते भक्ता इति कीर्तिताः।।४६।।

Those who render service to the Supreme God, the immutable Supreme Soul, with their deeds, mind and speech, are extolled as the Bhaktas. (46)

दुर्लभा हि शिवे भक्तिः संसारभयतारिणी।
सा यत्र वर्तते साक्षात् स भक्तः परिगीयते।।४७।।

Rare, indeed, is the devotion to Śiva which rescues one from the fear of transmigration. He in whom it actually exists, is extolled as the Bhakta. (47)

किं वेदैः किं ततः शास्त्रैः किं यज्ञैः किं तपोव्रतैः।
नास्ति चेच्छाङ्करी भक्तिर्देहिनां जन्मरोगिणाम्।।४८।।

If there is no devotion to Śiva, of what use are the Vedas, the Śāstras, the sacrifices or the vows of penance to

the embodied Souls who are afflicted by the disease of birth (and death). (48)

शिवभक्तिविहीनस्य सुकृतं चापि निष्फलम्।
विपरीतफलं च स्याद् दक्षस्यापि महाध्वरे।।४९।।

Even the good deed of a person who is bereft of devotion to Śiva, is without fruit. In the great sacrifice of even Dakṣa, it had an opposite fruit. (49)

अत्यन्तपापकर्मापि शिवभक्त्या विशुद्ध्यति।
चण्डो यथा पुरा भक्त्या पितृहाऽपि शिवोऽभवत्।।५०।।

Even he who is of extremely sinful deed would be purified by devotion to Śiva. In the past even Caṇḍa who had killed his father, became Śiva himself due to devotion. (50)

सुकृतं दुष्कृतं वापि शिवभक्तस्य नास्ति हि।
शिवभक्तिविहीनानां कर्मपाशनिबन्धनम्।।५१।।

In the case of a devotee of Śiva, there is neither merit nor sin. For those who are without devotion to Śiva, there is bondage by the bonds of Karma. (51)

शिवाश्रितानां जन्तूनां कर्मणा नास्ति सङ्गमः।
वाजिनां दिननाथस्य कथं तिमिरजं भयम्।।५२।।

निरोद्धुं न क्षमं कर्म शिवभक्तान् विशृङ्खलान्।
कथं मत्तगजान् रुन्धेच्छृङ्खला बिसतन्तुजा।।५३।।

There is no association of the beings who are devoted to Śiva (have resorted to Śiva) with Karma. How can there be any fear of darkness for the horses of the sun? The fruit of deed has no power to control the devotees of Śiva who are ever free from chains. How can the chain made of lotus fibre put a stop to the intoxicated elephants? (52-53)

ब्राह्मणः क्षत्रियो वापि वैश्यो वा शूद्र एव वा।

अन्त्यजो वा शिवे भक्तः शिववन्मान्य एव सः।।५४।।

Whether he is a Brāhmaṇa or a Kṣatriya or a Vaiśya or a Śudra, or even the lowest in society, he who is a devotee of Śiva is as respectable as Śiva himself. (54)

शिवभक्तिसमावेशे क्व जातिपरिकल्पना।
इन्धनेष्वग्निदग्धेषु को वा भेदः प्रकीर्त्यते।।५५।।

Whence can there be any idea of castes when the devotion of Śiva has pervaded them? When the sticks (of various kinds) are burnt in fire, what difference can be pointed out among them? (55)

शुद्धा नियमसंयुक्ताः शिवार्पितफलागमाः।
अर्चयन्ति शिवं लोके विज्ञेयास्ते गणेश्वराः।।५६।।

Those who are pure, who are endowed with śaiva practices, who dedicate the fruits of action to Śiva and who worship Śiva, should be regarded as the lords of Gaṇas (Rudras). (56)

गुरुलिङ्गादिमाहात्म्यबोधान्वेषणसङ्गतः।
सर्वात्मना शिवापत्तिः शरणस्थानमुच्यते।।५७।।

The total surrender to Śiva through the association with the search leading to the realisation of the greatness of the Guru, the Liṅga and the Jaṅgama, is said to be the state of a Śaraṇa. (57)

ब्रह्मादिविबुधान् सर्वान् मुक्त्वा प्राकृतवैभवान्।
प्रपद्यते शिवं यत्तु शरणं तदुदाहृतम्।।५८।।

That total surrender to Śiva by rejecting all gods starting from Brahman as endowed with transitory wealth, is said to be Śaraṇasthala (the state of a Śaraṇa). (58)

शरण्यः सर्वभूतानां शङ्करः शशिशेखरः।

सर्वात्मना प्रपन्नस्तं शरणागत उच्यते।।५९।।

Śaṅkara who has the moon as his crest-ornament, is the resort of all beings. He who has resorted to him in all ways is said to be 'Śaraṇāgata.' (59)

विमुक्तभोगलालस्यो देवतान्तरनिस्पृहः।
शिवमभ्यर्थयन् मोक्षं शरणार्थीति गीयते।।६०।।

He who is free from all desire for (mundane) enjoyments and who is not interested in any other gods, is called 'Śaraṇārthin' as he requests Śiva to grant liberation. (60)

ये प्रपन्ना महादेवं मनोवाक्कायकर्मभिः।
तेषां तु कर्मजातेन किं वा देवादितर्पणैः।।६१।।

For those who have resorted to the Mahādeva with their mental, vocal and physical actions, what is the use of any action? Of what use are the libations to gods, etc.? (61)

सर्वेषामपि यज्ञानां क्षयः स्वर्गः फलायते।
अक्षयं फलमाप्नोति प्रपन्नः परमेश्वरम्।।६२।।

Of all the sacrifices the reward is heaven which is exhaustive. But he who has taken refuge in the Supreme Lord will get inexhaustive reward. (62)

प्रपन्नपारिजातस्य भवस्य परमात्मनः।
प्रपत्त्या किं न जायेत पापिनामपि देहिनाम्।।६३।।

Even in the case of sinful beings, what is it that does not accrue through self-surrender to the Supreme Soul Śiva who is the veritable desire - yielding tree (Pārijāta = Kalpadruma) to those who take refuge under him? (63)

प्रपन्नानां महादेवं परिपक्वान्तरात्मनाम्।
जन्मैव जन्म नान्येषां वृथा जननसङ्गिनाम्।।६४।।

It is the birth of those who are of mature Souls after having taken refuge in the Great Lord that is the most blessed birth, but not that of others who have taken birth in vain. (64)

दुर्लभं मानुषं प्राप्य जननं ज्ञानसाधनम्।
ये न जानन्ति देवेशं तेषामात्मा निरर्थकः।।६५।।

Vain, indeed, is the embodied soul of those persons who do not realise the Lord of Gods (Śiva) after having taken the rare birth as human beings which is the means to attain knowledge. (65)

तत्कुलं हि सदा शुद्धं सफलं तस्य जीवितम्।
यस्य चित्तं शिवे साक्षाद् विलीनमबहिर्मुखम्।।६६।।

Ever pure, indeed, is his family and fruitful, indeed, is his life whose mind, which is not turned outward, is actually merged in Śiva. (66)

गुरुलिङ्गादिमाहात्म्यविशेषानुभवस्थितिः।
यस्माच्छिवप्रसादात् स्यात्तदस्य महिमोच्यते।।६७।।

The fact that the Prasāda of Śiva is that from which there arises the state of special experience of the greatness of the Guru, the Liṅga, etc., is said to be its greatness. (67)

सदा लिङ्गैकनिष्ठानां गुरुपूजानुषङ्गिणाम्।
प्रपन्नानां विशुद्धानां प्रसीदति महेश्वरः।।६८।।

Maheśvara extends his favour only to those who are devoted to the Linga alone, who are deeply attached to the worship of the Guru, who have surrendered themselves (to Śiva) and who are pure. (68)

प्रसादोऽपि महेशस्य दुर्लभः परिकीर्त्यते।
घोरसंसारसन्तापनिवृत्तिर्येन जायते।।६९।।

The "Prasāda" of Śiva (Maheśa), by which there is the removal of the afflictions arising from the terrible transmigration, is said to be rare. (69)

यज्ञास्तपांसि मन्त्राणां जपश्चिन्ता प्रबोधनम्।
प्रसादार्थं महेशस्य कीर्तितानि न संशयः।।७०।।

The sacrifices, penances, the muttering of the Mantras, meditation and knowledge are described as meant for the Prasāda (favour) of the Great Lord. There is no doubt about this. (70)

प्रसादमूला सर्वेषां भक्तिरव्यभिचारिणी।
शिवप्रसादहीनस्य भक्तिश्चापि न सिद्ध्यति।।७१।।

The unfailing devotion of all is born of the Prasāda of Śiva. Bhakti does not arise in the case of a person who is bereft of the Prasāda of Śiva. (71)

गर्भस्थो जायमानो वा जातो वा ब्राह्मणोऽथवा।
अन्त्यजो वापि मुच्येत प्रसादे सति शाङ्करे।।७२।।

Provided there is the Prasāda of Śaṅkara, everyone is bound to get liberated, whether one is in the womb, in the process of taking birth or already born, whether one is a Brāhmaṇa or a Śūdra. (72)

ब्रह्माद्या विभुधाः सर्वे स्वस्वस्थाननिवासिनः।
नित्यसिद्धा भवन्त्येव प्रसादात् पारमेश्वरात्।।७३।।

All the gods starting from Brahman, etc., who reside in their respective dominions, become eternally accomplished in power due to the Prasāda of the Great Lord. (73)

प्रसादे शाम्भवे सिद्धे परमानन्दकारणे।
सर्वं शिवमयं विश्वं दृश्यते नात्र संशयः।।७४।।

When the Prasāda of Śiva which is the cause of supreme

bliss, is attained, all this universe appears as made up of Śiva. There is no doubt about this. (74)

संसारचक्रनिर्वाहनिमित्तं कर्म केवलम्।
प्रसादेन विना शम्भोर्न कस्यापि निवर्तते।।७५।।

बहुनात्र किमुक्तेन नास्ति नास्ति जगत्त्रये।
समानमधिकं चापि प्रसादस्य महेशितुः।।७६।।

It is the Karma (fruits of deeds) that is the cause for the movement of the wheel of transmigration. But without the Prasāda of Śiva, the Karma of anybody is not eradicated. (75) What is the use of saying more? There is nothing and nothing at all which is either equal or superior to the Prasāda of the Great Lord. (76)

शिवप्रसादे सति योगभाजि सर्वं शिवैकात्मतया विभाति।
स्वकर्ममुक्तः शिवभावितात्मा स प्राणलिङ्गीति निगद्यतेऽसौ।।७७।।

इति श्रीमत्षट्स्थलब्रह्मिणा शिवयोगिनाम्ना
(रेणुकाचार्येण) प्रणीते श्रीसिद्धान्तशिखामणौ प्रसादिनः
सप्तविधस्थलप्रसङ्गो नामैकादशः
परिच्छेदः समाप्तः।।११।।

When the Prasāda of Śiva which consists in the union with Śiva, is attained, everything appears in the form of Śiva. The Prasādin who is deemed as not different from Śiva in view of relief from his Karma, is said to be Prāṇaliṅgin himself. (77)

Here ends the eleventh chapter dealing with the Nine Sthalas of the Prasādin, in the
Śri Siddhāntaśikhāmaṇi written by Śivayogin who is

endowed with the experience of Brahman realised through the Path of Ṣaṭsthala. (11)



द्वादशः परिच्छेदः

प्राणलिङ्गिनः पञ्चविधस्थलप्रसङ्गः

अगस्त्य उवाच —

भक्तो माहेश्वरश्चेति प्रसादीति निबोधितः।
एक एव कथं चैव प्राणलिङ्गीति कथ्यते।।१।।

Agastya said –

How is it that one and the same person who is called the Bhakta, Māheśvara and Prasādin, is called as the Prāṇaliṅgin? (1)

श्री रेणुक उवाच—
भक्तो माहेश्वरश्चैष प्रसादीति च कीर्तितः।
कर्मप्राधान्ययोगेन ज्ञानयोगोऽस्य कथ्यते।।२।।

Reṇuka says —

He was called Bhakta, Māheśvara and Prasādin by virtue of his adherence predominantly to action. Here the path of knowledge is told for him. (2)

लिङ्गं चिदात्मकं ब्रह्म तच्छक्तिः प्राणरूपिणी।
तद्रूपलिङ्गविज्ञानी प्राणलिङ्गीति कथ्यते।।३।।

The Liṅga is the Brahman which is of the nature of consciousness and its Śakti is of the nature of its life-principle. He who has the realisation of the Liṅga of that nature, is said to be the Prāṇaliṅgin. (3)

प्राणलिङ्गिस्थलं चैतत् पञ्चस्थलसमन्वितम्।
प्राणलिङ्गिस्थलं चादौ प्राणलिङ्गार्चनं ततः।।४।।

शिवयोगसमाधिश्च ततो लिङ्गनिजस्थलम्।
अङ्गलिङ्गिस्थलं चाथ क्रमादेषां भिदोच्यते।।५।।

This Prāṇaliṅgisthala has five sub-sthalas: 1. Prāṇaliṅgisthala, 2. Prāṇaliṅgārcanasthala, 3. Śivayogasamādhisthala, 4. Liṅganijasthala and 5. Aṅgaliṅgisthala. The characteristics of these will be explained in due order. (4-5)

प्राणापानसमाघातात् कन्दमध्याद्यदुत्थितम्।
प्राणलिङ्गं तदाख्यातं प्राणापाननिरोधिभिः।।६।।

That which springs up from the (inner) navel centre through the collision of the Prāṇa and the Apāna, is said to be the Prāṇaliṅga by those who are adept in controlling Prāṇa and Apāna. (6)

प्राणो यत्र लयं याति भास्करे तुहिनं यथा।
तत्प्राणलिङ्गमुद्दिष्टं तद्धारी स्यात् तदाकृतिः।।७।।

That is said to be the Prāṇaliṅga in which the Prāṇa gets absorbed like the dew in the sun. He who has borne that Liṅga becomes that in form. (7)

ज्ञानिनां योगयुक्तानामन्तः स्फुरति दीपवत्।
चिदाकारं परब्रह्मलिङ्गमज्ञैर्न भाव्यते।।८।।

That Parabrahmaliṅga which is of the form of

consciousness, flashes like a lamp in the hearts of those enlightened persons who are absorbed in Yoga (meditation). It cannot be realised by the ignorant. (8)

अन्तःस्थितं परं लिङ्गं ज्योतीरूपं शिवात्मकम्।
विहाय बाह्यलिङ्गस्था विमूढा इति कीर्तिताः।।९।।

Those who are devoted to the external Liṅga by leaving aside that Supreme Liṅga which resides inside, which is of the form of lustre and which is of the nature of Śiva, are described as fools. (9)

संविल्लिङ्गपरामर्शी बाह्यवस्तुपराङ्मुखः।
यः सदा वर्तते योगी प्राणलिङ्गी स उच्यते।।१०।।

That Yogin who concentrates on the Liṅga of the nature of intelligence (consciousness), withdrawing himself from the external objects and who always remains in that state, is said to be the Prāṇaliṅgin. (10)

मायाविकल्पजं विश्वं हेयं सञ्चिन्त्य नित्यशः।
चिदानन्दमये लिङ्गे विलीनः प्राणलिङ्गवान्।।११।।

He who is absorbed in the Liṅga which is made up of intelligence and bliss, always thinking that this world which is born of the variety of Māyā as something to be abandoned, is the Prāṇaliṅgin. (11)

सत्ता प्राणमयी शक्तिः सद्रूपं प्राणलिङ्गकम्।
तत्सामरस्यविज्ञानात् प्राणलिङ्गीति कथ्यते।।१२।।

"Existence" is the Śakti made up of life-principle; its form is the Prāṇaliṅga. Due to that realisation of coelescence, one is called Prāṇaliṅgin.(12)

अन्तर्गतं चिदाकारं लिङ्गं शिवमयं परम्।
पूज्यते भावपुष्पैर्यत् प्राणलिङ्गार्चनं हि तत्।।१३।।

That worship with flowers in the form of pure mental states (concepts) that is rendered to the Supreme Liṅga which is the embodiment of Śiva, which resides inside and which is of the nature of intelligence (consciousness), is the Prāṇaliṅga-worship.(13)

अन्तः पवनसंस्पृष्टे सुसूक्ष्माम्बरशोभिते।
मूर्धन्यचंद्रविगलत्सुधासेकातिशीतले ।।१४।।

बद्धेन्द्रियनवद्वारे बोधदीपे हृदालये।
पद्मपीठे समासीनं चिल्लिङ्गं शिवविग्रहम्।।
भावयित्वा सदाकालं पूजयेद् भाववस्तुभिः।।१५।।

The "Cilliṅga" (Prāṇaliṅga) which is of auspicious form should be conceived as seated on the lotus-seat in the temple of the heart which is pervaded by the inner vital breath, which is adorned with an extremely subtle ether, which is cool with the sprinkling of nectar oozing from the moon in the crown of the head, which has its nine doors in the form of senses closed and which is lighted by the lamp of knowledge, and should be worshipped with mental objects. (14-15)

क्षमाऽभिषेकसलिलं विवेको वस्त्रमुच्यते।
सत्यमाभरणं प्रोक्तं वैराग्यं पुष्पमालिका।।१६।।

गन्धः समाधिसम्पत्तिरक्षता निरहङ्कृतिः।
श्रद्धा धूपो महाज्ञानं जगद्भासि प्रदीपिका।।१७।।

भ्रान्तिमूलप्रपञ्चस्य निवेद्यं तन्निवेदनम्।
मौनं घण्टापरिस्पन्दस्ताम्बूलं विषयार्पणम्।।१८।।

विषयभ्रन्तिराहित्यं तत्प्रदक्षिणकल्पना।
बुद्धेस्तदात्मिका शक्तिर्नमस्कारक्रिया मता।।१९।।

एवंविधैर्भावशुद्धैरुपचारैरदूषितैः ।
प्रत्युन्मुखमना भूत्वा पूजयेल्लिङ्गमान्तरम्।।२०।।

Forbearance is the water for ablution (holy bathing); discrimination is the sacred cloth; truth is the adornment; renunciation is the garland of flowers; formation of trance is the sandal paste; non-egotism is the sacred rice (akṣata); faith is the incense; the great knowledge that reveals the world is the lamp; dedication of the world rooted in delusion is the offering; silence is the sound of the bell; dedication of the sense-objects is 'tāmbūla' the betel; leaf, areca nut and lime; absence of illusion about the sense-objects forms the circumambulation; and the power of the intellect to be one with the Liṅga is the act of salutation;— by such modes of worship, pure in concepts, the aspirant should worship the inner Liṅga (Prāṇaliṅga) with his mind directed inwards. (16-20)

अन्तःक्रियारतस्यास्य प्राणलिङ्गार्चनक्रमैः।
शिवात्मध्यानसम्पत्तिः समाधिरिति कथ्यते।।२१।।

The perfection in contemplation on the unity of Śiva and Jīva on the part of the Yogin who is engaged in an internal activity through the manner of Prāṇaliṅga-worship, is called Samādhi (trance). (21)

सर्वतत्त्वोपरि गतं सच्चिानन्दभासुरम्।
स्वप्रकाशमनिर्देश्यमवाङ्मानसगोचरम्।।२२।।

उमाख्यया महाशक्त्या दीपितं चित्स्वरूपया।
हंसरूपं परात्मानं सोहंभावेन भावयेत्।।
तदेकतानतासिद्धिः समाधिः परमो मतः।।२३।।

The aspirant should reflect on the Supreme Soul (Śiva) who is of the nature of "Haṁsa", who is beyond all (36)

principles, who is shining with existence, intelligence and bliss, who is self-evident, who cannot be pointed out, who is not revealed through speech and mind and who is illumined by the Great Śakti called Umā of the nature of intelligence, as his Self with the notion of "So'ham" (He is my Self). The accomplishment of sameness or identity between Śiva and Jīva is the highest Samādhi. (22-23)

परब्रह्म महालिङ्गं प्राणो जीवः प्रकीर्तितः।
तदेकभावमननात् समाधिस्थः प्रकीर्तितः।।२४।।

The Mahāliṅga is itself the Parabrahman; the Prāṇa is the Jīva; through the cherishing of oneness between them, one is called 'Samādhistha' (a person who is absorbed in a trance). (24)

अन्तः षट्चक्ररूढानि पङ्कजानि विभावयेत्।
ब्रह्मादिस्थानभूतानि भ्रूमध्यान्तानि मूलतः।।२५।।

भ्रूमध्यादूर्ध्वभागे तु सहस्त्रदलमम्बुजम्।
भावयेत्तत्र विमलं चन्द्रबिम्बं तदन्तरे।।२६।।

सूक्ष्मरंध्रं विजानीयात् तत्कैलासपदं विदुः।
तत्रस्थं भावयेच्छम्भुं सर्वकारणकारणम्।।२७।।

The Prāṇaliṅgin should conceive the lotuses stationed in the six nerve-centres inside the body called wheels (cakras), starting from the nerve-centre at the anus and ending with that in the middle of the eye-brows. Those centres are the residing points of Brahman, etc. Just above the place in between the eye-brows, a thousand-petalled lotus is to be contemplated. In it, a clear orb of the moon should be conceived. At the centre of that moon, a subtle hole is to be visualised and that is known as the abode of Kailāsa. The Śambhu (Śiva), the cause of all causes, should

be contemplated there intently. (25-27)

बहिर्वासनया विश्वं विकल्पार्थं प्रकाशते।
अन्तर्वासितचित्तानामात्मानन्दः प्रकाशते।।२८।।

Due to the impression of the external objects, the universe appears as full of variety. In the case of those whose minds are inwardly inclined, the bliss of the Self alone comes to experience. (28)

आत्मारणिसमुत्थेन प्रमोदमथनात्सुधीः।
ज्ञानाग्निना दहेत्सर्वं पाशजालं जगन्मयम्।।२९।।

The wise person (Prāṇaliṅgin) should burn the entire net-work of bondage consisting in the world through the fire of knowledge, which is born from the sacrificial fuel in the form of Ātman (as not different from Paramātman) through the friction of bliss. (29)

संसारविषवृक्षस्य पञ्चक्लेशपलाशिनः।
छेदने कर्ममूलस्य परशुः शिवभावना।।३०।।

अज्ञानराक्षसोन्मेषकारिणः संहृतात्मनः।
शिवध्यानं तु संसारतमसश्चण्डभास्करः।।३१।।

The thought of Śiva is the axe to cut the poison tree in the form of transmigration, which has the five affllictions as its leaves and which has 'Karma' as its root. The meditation on Śiva is the brilliant sun for the darkness in the form of transmigration which makes the demon in the form of ignorance to open his eyes and which covers up the Self. (30-31)

स्वान्तस्थशिवलिङ्गस्य प्रत्यक्षानुभवस्थितिः।
यस्यैव परलिङ्गस्य निजमित्युच्यते बुधैः।।३२।।

The state of one's personal realisation of the internal

Śivaliṅga as the Universal Self, is what is considered by the wise as the true form of the Supreme Śivaliṅga. (32)

ब्रह्मविष्ण्वादयो देवाः सर्वे वेदादयस्तथा।
लीयन्ते यत्र गम्यन्ते तल्लिङ्गं ब्रह्म शाश्वतम्।।३३।।

That in which all the gods commencing from Brahman and Viṣṇu and all the Vedas, etc., get absorbed (līyante) and from which they manifest themselves again (gamyante) is the Liṅga., which is none other than the eternal Brahman. (33)

चिदानन्दमयः साक्षच्छिव एव निरञ्जनः।
लिङ्गमित्युच्यते नान्यद् यतः स्याद्विश्वसंभवः।।३४।।

The Liṅga alone which is of the nature of intelligence and bliss and which is free from all blemishes, is actually Śiva, but not anything else, because it is from that the world is born. (34)

बहुनात्र किमुक्तेन लिङ्गमित्युच्यते बुधैः।
शिवाभिदं परं ब्रह्म चिद्रूपं जगदास्पदम्।।३५।।

What is the use of saying much? The Supreme Brahman which is designated as Śiva, which is of the nature of intelligence and which is the substratum of the world, is said to be the Liṅga. (35)

वेदान्तवाक्यजां विद्यां लिङ्गमाहुस्तथापरे।
तदसज्ज्ञेयरूपत्वाल्लिङ्गस्य ब्रह्मरूपिणः।।३६।।

Others say that the knowledge born from Vedānta statements is the Liṅga. It is not correct, because the Liṅga which is of the form of Brahman is to be known.(36)

अव्यक्तं लिङ्गमित्याहुर्जगतां मूलकारणम्।
लिङ्गी महेश्वरश्चेति मतमेतदसङ्गतम्।।३७।।

'Avyakta' (i.e., Prakṛti) which is the original cause of the worlds, is said to be the Liṅga and Maheśvara is said to be the 'Liṅgin'. This view is not relevant. (37)

न सूर्यो भाति तत्रेन्दुर्न विद्युन्न च पावकः।
न तारका महालिङ्गे द्योतमाने परत्मनि।।३८।।

In that (brilliance) when the Mahāliṅga, the Paramātman, shines, the sun does not shine nor do the moon, the lightning, the fire and stars shine. (38)

ज्योतिर्मयं परं लिङ्गं श्रुतिराह शिवात्मकम्।
तस्य भासा सर्वमिदं प्रतिभाति न संशयः।।३९।।

The Supreme Liṅga in the form of Śiva is of the nature of lustre. The Śruti says that all these (all these luminaries) shine with the light of that Great Lustre. (39)

लिङ्गान्नास्ति परं तत्त्वं यदस्माज्जायते जगत्।
यदेतद्रूपतां धत्ते यदत्र लयमश्नुते।।४०।।

तस्माल्लिङ्गं परं ब्रह्म सच्चिदानन्दलक्षणम्।
निजरूपमिति ध्यानात् तदवस्था प्रजायते।।४१।।

There is no principle superior to the Liṅga since the world is born from it, since it assumes the form of this (world) and since the world merges into it. Hence, the Liṅga is the Supreme Brahman which is of the nature of existence, intelligence and bliss. Meditating on it (the Supreme Brahman) as one's nature (Self) one attains its state. (40-41)

ज्ञानमङ्गमिति प्राहुर्ज्ञेयं लिङ्गं सनातनम्।
विद्यते तद्द्वयं यस्य सोऽङ्गलिङ्गीति कीर्तितः।।४२।।

The Aṅga, i.e., the Jīva, is the knowledge and the Liṅga is what is to be known by him (the Prāṇaliṅgin). He who knows the 'two', is said to be the Aṅgaliṅgin. (42)

अङ्गे लिङ्गं समारूढं लिङ्गे चाङ्गमुपस्थितम्।
एतदस्ति द्वयं यस्य स भवेदङ्गलिङ्गवान्।।४३।।

In the Aṅga, the Liṅga resides and in the Liṅga, the Aṅga is stationed. He who has these two is the Aṅgaliṅgin, one who has his Aṅga as the Liṅga and the Liṅga as his Aṅga. (43)

ज्ञात्वा यः सततं लिङ्गं स्वान्तस्थं ज्योतिरात्मकम्।
पूजयेद्भावयन्नित्यं तं विद्यादङ्गलिङ्गिनम्।।४४।।

He who always worships the Liṅga knowing and cherishing it incessantly as residing inside in the form of lustre, should be regarded as the 'Aṅgaliṅgin'.(44)

ज्ञायते लिङ्गमेवैकं सर्वैः शास्त्रैः सनातनैः।
ब्रह्मेति विश्वधामेति विमुक्तेः पदमित्यपि।।४५।।

मुक्तिरूपमिदं लिङ्गमिति यस्य मनःस्थितिः।
स मुक्तो देहयोगेऽपि स ज्ञानी स महागुरुः।।४६।।

The Liṅga is alone known from all the ancient lores as Brahman, the Viśvadhāma (the abode of the world), the place of emancipation. He whose mind is steadily concentrating on the Liṅga as of the nature of liberation, is indeed liberated even though he has the body. He is the enlightened one. He is the great Guru.(45-46)

अनादिनिधनं लिङ्गं कारणं जगतामिह।
ये न जानन्ति ते मूढा मोक्षमार्गबहिष्कृताः।।४७।।

Those who do not know the Liṅga which is without a beginning and an end, which is the cause of the worlds, are the fools who are debarred from the path of liberation.(47)

यः प्राणलिङ्गार्चनभावपूर्वै-र्धर्मैरुपेतः शिवभावितात्मा।

स एव तुर्यः परिकीर्तितोऽसौ
संविद्विपाकाच्छरणाभिधानः।।४८।।

इति श्रीमत्षट्स्थलब्रह्मिणा शिवयोगिनाम्ना
(रेणुकाचार्येण) विरचिते श्रीसिद्धान्तशिखामणौ
प्राणलिङ्गिनः पञ्चस्थलप्रसङ्गो नाम
द्वादशः परिच्छेदः समाप्तः।।१२।।

He (the Prāṇaliṅgin) himself who is endowed with the efficiency in the practices such as Prāṇaliṅgārcana (worship of the Prāṇaliṅga with abstract materials of worship) and who has a mature conception of Śiva as his Self, is called as the 'Turya', the fourth one (in the order from Bhakta, etc.), gets the designation of Śaraṇa by virtue of his maturity in spirtual experience. (48)

Here ends the twelfth chapter dealing with the five Sthalas of the Prāṇaliṅgin in the
Śrī Siddhāntaśikhāmaṇi written by Śivayogin who is endowed with the experience of Brahman realised through the path of Ṣaṭsthala. (12)



त्रयोदशः परिच्छेदः

शरणस्य चतुर्विधस्थलप्रसङ्गः

अथागस्त्यप्रश्नः। अगस्त्य उवाचेति —

माहेश्वरः प्रसादीति प्राणलिङ्गीति बोधितः।
कथमेष समादिष्टः पुनः शरणसंज्ञकः।।१।।

Then comes Agastya's question, i.e., Agastya says —

I am given an instruction about the Māheśvara and the Prasādin and about the Prāṇaliṅgin. How is it that this Prāṇaliṅgin is said to be Śaraṇa again? (1)

अङ्गलिङ्गी ज्ञानरूपः सती ज्ञेयः शिवः पतिः।
यत्सौख्यं तत्समावेशे तद्वान् शरणनामवान्।।२।।

The Prāṇaliṅgin who has realised the communion of Aṅga and Liṅga and whose natural state is that of Śiva's knowledge, should regard himself as a Satī (devoted wife) and Śiva as Pati (lord or husband). He who experiences that bliss in such an intimacy, is called as Śaraṇa. (2)

स्थलमेतत्समाख्यातं चतुर्धा धर्मभेदतः।
आदौ शरणमाख्यातं ततस्तामसवर्जनम्।।३।।

ततो निर्देशमुद्दिष्टं शीलसम्पादनं ततः।
क्रमाल्लक्षणमेतेषां कथयामि निशाम्यताम्।।४।।

This Sthala (Śaraṇasthala) is said to be fourfold on the basis of the differences in distinctive features in it. They are: 1. Śaraṇasthala, 2. Tāmasanirasanasthala, 3. Nirdeśasthala and 4. Śīlasampādanasthala. Listen, I shall tell you about their special features in due order.(3-4)

सतीव रमणे यस्तु शिवे शक्तिं विभावयन्।
तदन्यविमुखः सोऽयं ज्ञातः शरणनामवान्।।५।।

He who contemplates on his Self as Śakti (the spiritual spouse) to Śiva as a chaste wife to her beloved husband and who is averse to other deities, is known by the name of Śaraṇa. (5)

परिज्ञाते शिवे साक्षात् को वाऽन्यमभिकाङ्क्षति।
निधाने महति प्राप्ते कः काचं याचतेऽन्यतः।।६।।

शिवानन्दं समासाद्य को वाऽन्यमुपतिष्ठते।
गङ्गामृतं परित्यज्य कः काङ्क्षेन्मृगतृष्णिकाम्।।७।।

संसारतिमिरच्छेदे विना शङ्करभास्करम्।
प्रभवन्ति कथं देवाः खद्योता इव देहिनाम्।।८।।

संसारार्तः शिवं यायाद् ब्रह्माद्यैः किं फलं सुरैः।
चकोरस्तृषितः पश्येच्चन्द्रं किं तारका अपि।।९।।

शिव एव समस्तानां शरण्यः शरणार्थिनाम्।
संसारोरगदष्टानां सर्वज्ञः सर्वदोषहा।।१०।।

शिवज्ञाने समुत्पन्ने परानन्दः प्रकाशते।
तदासक्तमना योगी नान्यत्र रमते सुधीः।।११।।

When Śiva is actually realised, who would desire to seek another deity? When a great treasure is obtained, who would beg for rosaries of glass from elsewhere? (6) Having attained the bliss of Śiva, who would take resort to another? Who would go after a mirage leaving aside the nectar of Gaṇgā? (7) How other gods who are like fire-moths leaving the sun in the form of Śaṅkara, would be efficient in removing the darkness in the form of transmigration (saṁsāra) of the embodied Souls? (8) He who is caught with the affliction of transmigration should approach Śiva. What is the use of other gods, Brahman, etc.? The thirsty cakora (bird) should see the moon. Should it see the stars also? (9) Śiva alone is the resort of all those seekers of refuge. The omniscient one is the remover of all defects in the case of those who are bitten by the serpent in the form of transmigration. (10) When the knowledge of Śiva arises, the supreme bliss reigns supreme. The enlightened Yogin whose mind is attuned to it, would not enjoy anywhere else.(11)

तस्मात्सर्वप्रयत्नेन शङ्करं शरणं गतः।
तदनन्तसुखं प्राप्य मोदते नान्यचिन्तया।।१२।।

Hence, he who has taken refuge in Śiva with all efforts, obtains infinite joy and experiences delight without thinking about any other deity. (12)

शिवासक्तपरानन्दमोदिना गुरुणा यतः।
निरस्यन्ते तमोभावाः स तामसनिरासकः।।१३।।

Since all the qualities of ignorance are expelled by the adorable one (Guru=Śaraṇa) who enjoys the supreme bliss of his intimacy with Śiva, he is called Tāmasanirāsaka. (13)

यस्य ज्ञानं तमोमिश्रं न तस्य गतिरिष्यते।
सत्त्वं हि ज्ञानयोगस्य नैर्मल्यं विदुरुत्तमाः।।१४।।

He whose knowledge is mixed with the darkness of ignorance, has no beatitude. The purity of mind (sattvaguṇa) is known by the wise persons as the sacred means of the Jñānayoga. (14)

शमो दमो विवेकश्च वैराग्यं पूर्णभावना।
क्षान्तिः कारुण्यसम्पत्तिः श्रद्धा सत्यसमुद्भवा।।१५।।

शिवभक्तिः परो धर्मः शिवज्ञानस्य बान्धवाः।
एतैर्युक्तो महायोगी सत्त्विकः परिकीर्तितः।।१६।।

Tranquility, restraint, discrimination, renunciation, unbroken meditation, forgiveness, wealth of compassion, faith born of truth, devotion to Śiva and the highest sense of righteousness are the kith and kin of the realisation of Śiva. The great Yogin who is endowed with these qualities is said to be 'Sāttivika'. (15-16)

कामक्रोधमहामोहमदमात्सर्यवारणाः ।

शिवज्ञानमृगेन्द्रस्य कथं तिष्ठन्ति सन्निधौ।।१७।।

How can the elephants in the form of passion, anger, great delusion, arrogance, jealousy and avarice— (i.e., the six enemies of spirit— Ariṣaḍvarga) stand before the lion in the form of the knowledge of Śiva (as one's Self)? (17)

यत्र कुत्रापि वा द्वेष्टि प्रपञ्चे शिवरूपिणि।
शिवद्वेषी स विज्ञेयो रजसाविष्टमानसः।।१८।।

That person who hates everything everywhere in this world which is of the form of Śiva, is indeed the Śiva-hater; he should be known as one whose mind is overpowered by Rajas. (18)

यो द्वेष्टि सकलान् लोकान् यो वाऽहङ्कुरुते सदा।
योऽसत्यभावानायुक्तः स तामस इति स्मृतः।।१९।।

He who hates all the beings who shows arrogance and who is filled with false conceptions, is regarded as Tāmasa'. (19)

तमोमूला हि सञ्जाता रागद्वेषादिपादपाः।
शिवज्ञानकुठारेण छेद्यन्ते हि निरन्तरम्।।२०।।

The trees in the form of attachment, hatred, etc., that are born have their roots in the darkness of ignorance. They are to be continuously cut by the axe in the form of Śivajñāna.(20)

शिवज्ञाने समुत्पन्ने सहस्रादित्यसन्निभे।
कुतस्तमोविकाराः स्युर्महतां शिवयोगिनाम्।।२१।।

When the Śivajñāna which is equal to a thousand suns, is born, how can the perversions of Tamas (ignorance) exist in the case of the great Śivayogins. (21)

निराकृत्य तमोभागं संसारस्य प्रवर्तकम्।
निर्दिश्यते तु यज्ज्ञानं स निर्देश इति स्मृतः।।२२।।

That knowledge which is taught after removing the part of darkness (ignorance) which leads one to transmigration (saṁsāra), is called Nirdeśa (guidance). (22)

गुरुरेव परं तत्त्वं प्रकाशयति देहिनाम्।
को वा सूर्यं विना लोके तमसो विनिवर्तकः।।२३।।

Guru alone reveals the Supreme Principle to the embodied Souls. Who else other than the sun can be the remover of darkness? (23)

अन्तरेण गुरुं सिद्धं कथं संसारनिष्कृतिः।
निदानज्ञं विना वैद्यं किं वा रोगो निवर्तते।।२४।।

Wthout the accomplished Guru, how can there be the termination of transmigration? Without the physician who is conversant with Pathology, can the disease be cured? (24)

अज्ञानमलिनं चित्तदर्पणं यो विशोधयेत्।
प्रज्ञाविभूतियोगेन तमाहुर्गुरुसत्तमम्।।२५।।

He who can cleanse the mirror of mind which is dirty on account of ignorance, by means of the holy ash in the form of his knowledge (his spiritual power), is said to be the Guru par excellance.(25)

अपरोक्षिततत्त्वस्य जीवन्मुक्तस्वभाविनः।
गुरोः कटाक्षे संसिद्धे को वा लोकेषु दुर्लभः।।२६।।

When the gracious glance of the Guru who has the inner perception of the Śivatattva (i.e., the Self as Śiva) and who is of the nature of a Jīvanmukta (liberated while alive), is accomplished, what is difficult to get in the worlds? (26)

कैवल्यकल्पतरवो गुरवः करुणालयाः।
दुर्लभा हि जगत्यस्मिन् शिवाद्वैतपरायणाः।।२७।।

Rare, indeed, in this world, are the Gurus who are the

Kalpa trees (desire-yielding trees) of liberation, who are the abodes of compassion and who are totally absorbed in the non-duality of Śiva. (27)

क्षीराब्धिरिव सिन्धूनां सुमेरुरिव भूभृताम्।
ग्रहाणमिव तिग्मांशुर्मणीनामिव कैस्तुभः।।२८।।

द्रुमाणामिव भद्रश्रीर्देवानामिव शङ्करः।
गुरुः शिवः परः श्लाध्यो गुरूणां प्राकृतात्मनाम्।।२९।।

Like the milky ocean among the oceans, the Sumeru among the mountains, the sun among the planets, the Kaustubha among the jewels, the sandalwood tree among the trees, Śaṅkara among the gods, so is Guru who is absorbed in Śiva praiseworthy among the Gurus as contrasted from the ordinary Gurus. (28-29)

जिज्ञासा शिवतत्त्वस्य शीलमित्युच्यते बुधैः।
निर्देश्ययोगादार्याणां तद्वान् शीलीति कथ्यते।।३०।।

The earnest desire to know the principle of unity of one's Self with Śiva is said to be 'Śīla' by the learned. He who possesses it through the instructions of the noble (Gurus), is called the Śīlin' (one who has 'Śīla'). (30)

प्रपन्नर्तिहरे देवे परमात्मनि शङ्करे।
भावस्य स्थिरतायोगः शीलमित्युच्यते बुधैः।।३१।।

An association of firmness regarding the devotion towards Śaṅkara, the Supreme Soul, the God who is the remover of the pain of the suppliant, is said to be 'Śīla' by the learned. (31)

शीलं शिवैकविज्ञानं शिवध्यानैकतानता।
शिवप्राप्तिसमुत्कण्ठा तद्योगी शीलवान् स्मृतः।।३२।।

The knowledge of Śiva as one's Self alone, absorption in

the meditation on Śiva and earnest longing for the attainment of the Śiva (for becoming one with Śiva), constitute the 'Śīla'. He who has that Śīla is the Śīlavān. (32)

शिवादन्यत्र विज्ञाने वैमुख्यं यस्य सुस्थिरम्।
तदासक्तमनोवृत्तिस्तमाहुः शीलभाजनम्।।३३।।

He whose averseness to know any god other than Śiva is firm and whose mental inclination is attached to him only, is said to be the fit recipient of Śīla.(33)

पतिव्रताया यच्छीलं पतिरागात् प्रशस्यते।
तथा शिवानुरागेण सुशीलोऽभक्त उच्यते।।३४।।

The virtue of a lady devoted to her husband, is extolled due to her love for her husband. Similarly he who is not severed from his love for Śiva, is said to be 'Suśīla' (virtuous person). (34)

पतिं विना यथा स्त्रीणां सेवान्यस्य तु गर्हणा।
शिवं विना तथान्येषां सेवा निन्द्या कृतात्मनाम्।।३५।।

Just as the service rendered to some one other than their husbands is a reproach in the case of women, so is the service rendered to any god other than Śiva reproachable in the case of blessed souls. (35)

बहुनात्र किमुक्तेन शिवज्ञानैकनिष्ठता।
शीलमित्युच्यते सद्भिः शीलवांस्तत्परो मतः।।३६।।

Why say anything more. The engrossment in the knowledge of Śiva (as one's Self) alone, is said to be 'Śīla' by the enlightened persons. He who is engrossed in that is regarded as 'Śīlavān'. (36)

शिवात्मबोधैकरतः स्थिराशयः शिवं प्रपन्नो जगतामधीशम्।
शिवैकनिष्ठाहितशीलभूषणः शिवैक्यवानेष हि कथ्यते

बुधैः ।।३७।।

इति श्रीमत्षट्स्थलब्राह्मिणा शिवयोगिनाम्ना
[illegible]
श्रीसिद्धान्तशिखमणौ शरणस्य चतुःस्थलप्रसङ्गो नाम
त्रयोदशः परिच्छेदः समाप्तः ।।१३।।

He who is engrossed in the awareness of his Self as Śiva, who is of firm will, who has taken refuge in Śiva, the Lord of the worlds and who is adorned with the 'Śīla' marked by the firm devotion to Śiva only, is himself called Śivaikyavān, one who is in a state of oneness with Śiva.(37)

Here ends the thirteenth chapter dealing with the four sub-sthalas of the Śaraṇasthala in
Śrī Siddhāntaśikhāmaṇi written by Śivayogi Śivācārya who is the knower of Brahman attained through the path of six Sthalas.(13)

● ● ●

चतुर्दशः परिच्छेदः

ऐयस्य चतुर्विधस्थलप्रसङ्गः

अथागस्त्यप्रश्नः । अगस्त्य उवाचेति —

तामसत्यागसम्बन्धान्निर्देशाच्छीलतस्तथा ।
शरणाख्यस्य भूयोऽस्य कथमैक्यनिरूपणम् ।।१।।

Then comes Agastya's question, i.e., Agastya says —

How is he, who is called Śaraṇa owing to the giving up of relation with ignorance (darkness), owing to the direction

(nirdeśa) of knowledge and owing to the virtuous longing (Śīla) for Śiva, described as 'Aikya' (one who has attained the unity of Aṅga and Liṅga)? (1)

प्राणलिङ्गादियोगेन सुखातिशयमेयिवान् ।
शरणाख्यः शिवेनैक्यभावनादैक्यवान् भवेत् ।।२।।

He, the Śaraṇa as he is called, who has attained immence bliss through the contemplation of the Prāṇaliṅga, etc., becomes Aikya by meditating on his identity with Śiva.(2)

ऐक्यस्थलमिदं प्रोक्तं चतुर्धा मुनिपुङ्गव ।
ऐक्यमाचारसम्पत्तिरेकभाजनमेव च ।।
सहभोजनमित्येषां क्रमाल्लक्षणमुच्यते ।।३।।

This Aikyasthala is said to be fourfold, O best among the sages; they are: 1. Aikyasthala, 2. Ācārasampattisthala, 3. Ekabhājanasthala and 4. Sahabhojanasthala. The Special features of these will be stated in due order. (3)

विषयानन्दकणिकानिस्पृहो निर्मलाशयः ।
शिवानन्दमहासिन्धुमज्जनादैक्यमुच्यते ।।४।।

It is called 'Aikya' due to the Śaraṇa's merging into the great occean of the bliss of Śiva with his intentions pure and without desire for even a particle of pleasure arising from the sense objects. (4)

निर्धूतमलसम्बन्धो निष्कलङ्कमनोगतः ।
शिवोऽहमिति भावेन निरूढो हि शिवैक्यताम् ।।५।।

He who has shaken off the shakles of Malas and whose mental activity is totally free from blemishes, becomes deeply rooted in his communion with Śiva'. (5)

शिवेनैक्यं समापन्नश्चिदानन्दस्वरूपिणा ।

न पश्यति जगज्जालं मायाकल्पितवैभवम्।।६।।

He who has attained communion with Śiva and who is of the nature of intelligence and bliss, does not take notice of the net-work of world which has its glory created by Māyā. (6)

ब्रह्माण्डबुद्बुदोद्भेदविजृम्भी तत्त्ववीचिमान्।
मायासिन्धुर्लयं याति शिवैक्यवडवानले।।७।।

The ocean of Māyā which grows with the display of the variety of bubbles in the form of worlds and which has the (thirty-six) principles (from Śiva to Bhūmi) as its waves, merges into the submarine fire in the form of union with Śiva. (7)

मायाशक्तितिरोधानाच्छिवे भेदविकल्पना।
आत्मनस्तद्विनाशे तु नाद्वैतात्किञ्चिदिष्यते।।८।।

Due to the cover of Māyāśakti, the Self is subjected to the notion of difference with reference to Śiva. When that cover is destroyed, nothing other than non-duality remains for the Self. (8)

पशुत्वं च पतित्वं च मायामोहविकल्पितम्।
तस्मिन् प्रलयमापन्ने कः पशुः को नु वा पतिः।।९।।

'Paśutva' and 'Patitva' are, after all, created by the delusion of Māyā. When that (delusion) is eradicated, who is the Paśu, and who, on the other hand, the Pati? (9)

घोरसंसारसर्पस्य भेदवल्मीकशायिनः।
बाधकं परमाद्वैतभावना परमौषधम्।।१०।।

The notion of Supreme Non-duality is the best medicine that effectively eradicates the terrible serpent of transmigration which lies in the anthill—in the form of duality.(10)

भेदबुद्धिसमुत्पन्नमहासंसारसागरम् ।
अद्वैतबुद्धिपोतेन समुत्तरति देशिकः।।११।।

The preceptor crosses over the great ocean of transmigration born from the notion of difference, with the help of the boat in the form the notion of non-duality.(11)

अज्ञानतिमिरोद्रिक्ता कामरक्षःक्रियाकरी।
संसारकालरात्रिस्तु नश्येदद्वैतभानुना।।१२।।

तस्मादद्वैतभावस्य सदृशो नास्ति योगिनाम्।
उपायो घोरसंसारमहातापनिवृत्तये।।१३।।

The dark (terrible) night in the form of transmigration which allows the activities of the demon in the form of desire (Kāma) when it is roused by the darkness of ignorance, is destroyed by the sun in the form of non-duality. (12) Hence, so far as the Yogins are concerned, there is no means of removing the great heat of terrible transmigration other than the notion of non-duality. (13)

अद्वैतभावनाजातं क्षणमात्रेऽपि यत्सुखम्।
तत्सुखं कोटिवर्षेण प्राप्यते नैव भोगिभिः।।१४।।

चित्तवृत्तिसमालीनजगतः शिवयोगिनः।
शिवानन्दपरिस्फूर्तिर्मुक्तिरित्यभिधीयते।।१५।।

That bliss which is born from the experience of non-duality even if it lasts for a moment, cannot be obtained by the enjoyers of mundane pleasures (bhogins) even if they enjoy them for crores of years. (14) The all-encompassing experience of Śivānanda (bliss of non- duality with Śiva) on the part of the Śivayogin who has the whole world merged into his mental vision is called Mukti. (15)

शिवैकभावनापन्नशिवत्वे देहवानपि।

देशिको हि न लिप्येत स्वाचारैः सूतकादिभिः ।।१६।।

The preceptor who has attained the state of Śiva through the contemplation of oneness with Śiva, is untainted by the observances of 'Sūtakas', etc., (impurities, etc.,) as a part of his religious practices, although he is endowed with a body. (16)

शिवाद्वैतपरिज्ञाने स्थिते सति मनस्विनाम्।
कर्मणा किं नु भाव्यं स्यादकृतेन कृतेन वा।।१७।।

When the knowledge of Śivādvaita becomes firm in the case of the wise persons (Yogins), what could be expected of action, whether it is not done or done? (17)

शम्भोरेकत्वभावेन सर्वत्र समदर्शनः।
कुर्वन्नपि महाकर्म न तत्फलमवाप्नुयात्।।१८।।

The Yogin who is of equal attitude towards everything due to his state of one-ness with Śiva (Śivādvaita), does not get associated with the fruits of action even when he does any great action. (18)

सुकृती दुष्कृती वापि ब्राह्मणो वान्त्यजोऽपि वा।
शिवैकभावयुक्तानां सदृशो भवति ध्रुवम्।।१९।।

To the Yogins who are deeply stationed in the realisation of one-ness with Śiva, everyone is similar, whether he is a person with merit, a sinner, a Brāhmaṇa or a lowly born. (19)

वर्णाश्रमसदाचारैर्ज्ञानिनां किं प्रयोजनम्।
लौकिकस्तु सदाचारः फलाभावेऽपि भाव्यते।।२०।।

What is the use of the practices of castes and orders of life in the case of those who have attained spiritual knowledge? The good practices of the world should be observed even though there is no fruit (reward) from them.

(20)

निर्दग्धकर्मबीजस्य निर्मलज्ञानवह्निना।
देहिवद्भासमानस्य देहयात्रा तु लौकिकी।।२१।।

The activity of the body in the case of him, the seeds of whose fruits of actions are completely burnt by the fire of pure knowledge and who appears as if he is endowed with a body, is just mundane. (21)

शिवज्ञानसमापन्नस्थिरवैराग्यलक्षणः।
स्वकर्मणा न लिप्येत पद्मपत्रमिवाम्भसा।।२२।।

He who has the firm renunciation attained throuth the knowledge of Śiva (i.e., knowldege that his Self is Śiva) as his nature, is not associated with the fruits of his deeds like the lotus leaf which is not associated with waters. (22)

गच्छंस्तिष्ठन् स्वपन् वापि जाग्रान् वापि महामतिः।
शिवज्ञानसमायोगाच्छिवपूजापरः सदा।।२३।।

The enlightened person who is Śivaliṅgaikya' is always engaged in the worship of Śiva (Liṅga), whether he is walking, halting (sitting), sleeping or awake, due to his absorption in the knowledge of Śiva. (23)

यद्यत्पश्यति सामोदं वस्तु लोकेषु देशिकः।
शिवदर्शनसम्पत्तिस्तत्र तत्र महात्मनः।।२४।।

Whatever object the teacher (Śivaliṅgaikya) sees (experiences) with delight in the world, in all that there is the excellence of the vision of Śiva for the great person. (24)

यद्यच्चिन्तयते योगी मनसा शुद्धभावनः।
तत्तच्छिवमयत्वेन शिवध्यानमुदाहृतम्।।२५।।

यत्किञ्चिद्भाषितं लोके स्वेच्छया शिवयोगिना।
शिवस्तोत्रमिदं सर्वं यस्मात् सर्वात्मकः शिवः।।२६।।

या या चेष्टा समुत्पन्ना जायते शिवयोगिनाम्।
सा सा पूजा महेशस्य सर्वदा तद्गतात्मनाम्।।२७।।

Whatever the Yogin, who is pure in throughts, thinks through his mind, all that being Śiva in content, is regarded as meditation on Śiva. (25) Whatever that is spoken in the world on his own accord by the Śivayogin all that amounts to prayer dedicated to Śiva because Śiva is of the nature of all. (26) Whatever action that arises or that might arise in the case of the Śivayogins, all that amounts to be the worship of Śiva as they always have their mind consisting of Him. (27)

विश्वं शिवमयं चेति सदा भावयतो धिया।
शिवैकभाजनात्मत्वादेकभाजनमुच्यते ।।२८।।

This Śivayogin is regarded as 'Ekabhājana' (One who has one resort), because he has a singular resort in Śiva, i.e., he has Śiva as his one and only refuge. (28)

स्वस्य सर्वस्य लोकस्य शिवस्याद्वैतदर्शनात्।
एकभाजनयोगेन प्रसादैक्यमतिर्भवेत्।।२९।।

Due to the vision of 'Advaita' (non-duality, one-ness) in one's Self, the entire world of people and Śiva, there arises the communion of all in one and through that the Śivayogin becomes one with the conviction of oneness of Prasāda. (29)

शिवे विश्वमिदं सर्वं शिवः सर्वत्र भासते।
आधाराधेयभावेन शिवस्य जगतः स्थितिः।।३०।।

All this universe is in Śiva and Śiva appears everywhere. The existence of Śiva and the universe is in the relation of the support and the supported (or of the container and the

contained). (30)

चित्तैकभाजनं यस्य चित्तवृत्तेः शिवात्मकम्।
नान्यत्तस्य किमेतेन मायामूलेन वस्तुना।।३१।।

What is the use of this objective world (of difference) rooted in Māya in the case of him whose thought-waves have nothing other than Supreme Consciousness of Śiva as his one and only resort? (31)

चित् प्रकाशयते विश्वं तद्विना नास्ति वस्तु हि।
चिदेकनिष्ठचित्तानां किं मायापरिकल्पितैः।।३२।।

The Supreme Consciousness (Śiva) reveals this wold. Without it there is no objective world. Of what use are the creations of Māyā to those whose mind is firmly stationed in that Supreme Consciousness? (32)

वृत्तिशून्ये स्वहृदये शिवलीने निराकुले।
यः सदा वर्तते योगी स मुक्तो नात्र संशयः।।३३।।

The Śivayogin who ever remains (resides) in his heart, which is free from all operations, which is totally merged into Śiva and which is free from disturbance, is the one who is liberated. There is no doubt about this. (33)

गुरोः शिवस्य शिष्यस्य स्वस्वरूपतया स्मृतिः।
सहभोजनमाख्यातं सर्वग्रासात्मभावतः।।३४।।

The understanding (realisation) of the Guru, the Śiva and the Śiṣya (devotee) as of one's own form (not different from one's Self) is said to be Sahabhojana as it is of the nature of swallowing everything. (34)

शिवं विश्वं गुरुं साक्षाद्योजयेन्नित्यमात्मनि।
एकत्वेन चिदाकारे तदिदं सहभोजनम्।।३५।।

One should actually unite Śiva, the Universe and the

Guru as of one form in one's Self which is of the nature of intelligence (consciousness). This is Sahabhojana. (35)

अयं शिवो गुरुश्चैष जगदेतच्चराचरम्।
अहं चेति मतिर्यस्य नास्त्यसौ विश्वभोजकः।।३६।।

This is Śiva, this is the Guru, this is the World consisting of the movable and the immovable and this is my Self — he who does not have such a conception of difference, is regarded is "Viśvabhojaka", i.e., one who swallows all the world (i.e., difference). (36)

अहं भृत्यः शिवः स्वामी शिष्योऽहं गुरुरेव वै।
इति यस्य मतिर्नास्ति स चाद्वैतपदे स्थितः।।३७।।

I am the servant, Śiva is the master, I am the disciple, he is the preceptor — he who does not have such a conception, stands in the state of non-duality. (37)

पराहन्तामये स्वात्मपावके विश्वभास्वति।
इदन्ताहव्यहोमेन विश्वहोमीति कथ्यते।।३८।।

Through the offering of the oblation of ghee in the form of all that represents "this" (this world) into the fire in the form of the Self which of the nature of the notion of "Supreme I" and which reveals the world, one is called "Viśvahomin". (38)

अहं शिवो गुरुश्चाहमहं विश्वं चराचरम्।
यया विज्ञायते सम्यक् पूर्णाहन्तेति सा स्मृता।।३९।।

That by which it is properly understood that "I am Śiva, I am the Guru and I am the World consisting of the movable and the immovable" is regarded as "Pūrṇāhantā." (39)

आधारवह्नौ चिद्रूपे भेदजातं जगद्धविः।
जुहोति ज्ञानयज्वा यः स ज्ञेयो विश्वहव्यभुक्।।४०।।

The Śivaikya who performs the intellectual sacrifice, offering the world consisting of differences as the oblation into the "Ādhārāgni" which is of the nature of "Cit" in the Self, the Paramātman, is the "Viśvahavyabhuk"— one who eats (enjoys) the oblation in the form of the universe. (40)

चिदाकारे पराकाशे परमानन्दभास्वति।
विलीनचित्तवृत्तीनां का वा विश्वक्रमस्थितिः।।४१।।

In the case of those whose mental activities are dissolved into the Sun in the form of Supreme Bliss, who is of the nature of knowledge and who in the form of the Supreme Ether, of what relevance is the sequential order of the universe. (41)

निरस्तविश्वसम्बाधे निष्कलङ्के चिदम्बरे।
भावयेल्लीनमात्मानं सामरस्यस्वभावतः।।४२।।

सैषा विद्या परा ज्ञेया सत्तानन्दप्रकाशिनी।
मुक्तिरित्युच्यते सद्भिर्जगन्मोहनिवर्तिनी।।४३।।

One should contemplate one's Self as merged in the manner of flowing into each other into the Supreme Ether of Consciousness, which is free from the torment of the world (saṁsāra, the cycle of birth and death) and which is free from all defects. (42) This should be regarded as the Supreme Knowledge, which reveals the nature of "sat-cit-ānanda" and this Supreme Knowledge which removes the delusion of the world (saṁsāra) is said to be liberation (mukti) by the enlightened persons. (43)

भक्तादिधामार्पितधर्मयोगात् प्राप्तैकभावः परमाद्भुतेन।
शिवेन चिद्व्योममयेन साक्षान् मोक्षश्रियो भाजनतामुपैति।।४४।।

इति श्रीमत्षट्स्थलब्रह्मिणा शिवयोगिनाम्ना
विरचिते श्रीसिद्धान्तशिखामणौ
शिवलिङ्गैक्यस्य चतुर्विधस्थलप्रसङ्गो नाम
चतुर्दशः परिच्छेदः समाप्तः ।।१४।।

After having attained the state of one-ness with Śiva, the most wonderful one, as consisting of the Supreme Ether of Consiciousness, through the religious practices belonging to the aforesaid stages of Bhakta, etc., one actuallly becomes the receptacle for the affluence of liberation (Mokṣaśriyaḥ). (44)

Here ends the fourteenth chapter dealing with the four kinds of Sthalas of the

Śivaliṅgaikya in the Śrī Siddhāntaśikhamaṅi Written by Śrī Śivayogin

who is adept in the knowledge of Brahman attained through the path of Six Sthalas. (14)

● ● ●

पञ्चदशः परिच्छेदः

भक्तस्थलान्तर्गतनवविधलिङ्गस्थलप्रसङ्गः

षट्स्थलोक्तसदाचारसम्पन्नस्य यथाक्रमम्।
लिङ्गस्थलानि कथ्यन्ते जीवन्मुक्तिपराणि च।।१।।

The Sthalas pertaining to the Liṅga (Śiva) which are in favour of Jīvanmukti, are told in due order for the Śivaliṅgaikya who is adept in the good practices told under

the six Sthalas pertaining to the Aṅga (Jīva). (1)

भक्ताद्यैक्यावसानानि षडुक्तानि स्थलानि च।
लिङ्गस्थलानि कानीह कथ्यन्ते कति वा पुनः।।२।।

The six Sthalas starting with Bhaktasthala and ending with Aikyasthala have been told. Which are these Liṅgasthalas? How many of them are told again? (2)

गुर्वादिज्ञानशून्यान्ता भक्तादिस्थलसंश्रिताः।
स्थलभेदाः प्रकीर्त्यन्ते पञ्चाशत् सप्त चाधुना।।३।।

The fifty and seven Liṅga-Sthalas from Gurusthala to Jñānaśūnyasthala, which come under Bhaktasthala, etc., are now described. (3)

आदौ नवस्थलानीह भक्तस्थलसमाश्रयात्।
कथ्यन्ते गुणसारेण नामान्येषां पृथक् शृणु।।४।।

The nine Sthalas (sub-Sthalas) are told here first because they come under the Bhaktasthala and because they have the pre-eminence. Listen to the names of those (nine) sub-Sthalas separately. (4)

दीक्षागुरुस्थलं पूर्वं ततः शिक्षागुरुस्थलम्।
प्रज्ञागुरुस्थलं चाथ क्रियालिङ्गस्थलं ततः।।५।।

भावलिङ्गस्थलं चाथ ज्ञानलिङ्गस्थलं ततः।
स्वयं चरं परं चेति तेषां लक्षणमुच्यते।।६।।

They are : 1. Dīkṣāgurusthala, 2. Śikṣāgurusthala, 3. Jñānagurusthala (Prajñāgurusthala), 4. Kriyāliṅgasthala, 5. Bhāvaliṅgasthala, 6. Jñānaliṅgasthala, 7. Śvayasthala, 8. Carasthala and 9. Parasthala. The characteristics of those will be told here. (5-6)

दीयते परमं ज्ञानं क्षीयते पाशबन्धनम्।
यया दीक्षेति सा तस्यां गुरुर्दीक्षागुरुः स्मृतः।।७।।

That by which the supreme knowledge (Paramaṁ Jñānam,) is given (dīyate) and by which the bondage of snares (of transmigration) is destroyed (kṣīyate), is called Dīkṣā. The Guru who is adept in that 'Dīkṣā', is called Dīkṣāguru.(7)

गुणातीतं गुकारं च रूपातीतं रुकारकम्।
गुणातीतमरूपं च यो दद्यात् स गुरुः स्मृतः॥८॥

The syllable "gu" stands for that which is beyond "Guṇas" and the syllable "ru" stands for that which is beyound "Rūpa". He who confers something which is beyond Guṇas and which is beyond form (without form), is the Guru. (8)

आचिनोति च शास्त्रार्थानाचारे स्थापयत्यलम्।
स्वयमाचरते यस्मादाचार्यस्तेन चोच्यते॥९॥

He is called the "Ācārya", because he absorbs (ā-cinoti=literally, gathers or collects together) the teaching of the Vīraśaivasāstra, puts the disciples firmly (alaṁ sthāpayati) on the path of good practices (Vīraśaiva ācare) and himself practises them (svayam ācarate). (9)

षडध्वातीतयोगेन यतते यस्तु देशिकः।
मायाब्धितारणोपायहेतुर्विश्वगुरुः शिवः॥१०॥

The "Deśika" (preceptor) who persists with the Yoga which transcends the six courses (adhvans) is Śiva, the Jagadguru, who is the cause for the means of crossing over the ocean of Māyā. (10)

अखण्डं येन चैतन्यं व्यज्यते सर्ववस्तुषु।
आत्मयोगप्रभावेण स गुरुर्विश्वभासकः॥११॥

The Guru by whom the uniterrupted consciousness (or Spirit) is manifested in all the objects through the influence of his communion with the Ātman (experience of oneness

with Śiva), is the Jagadguru. (11)

दीक्षागुरुरसौ शिक्षाहेतुः शिष्यस्य बोधकः।
प्रश्नोत्तरप्रवक्ता च शिक्षागुरुरितीर्यते॥१२॥

This Dīkṣāguru who gives instruction to the discipline and who answers the questions (of the discipline), is called Śikṣāguru due to his function of giving instruction. (12)

बोधकोऽयं समाख्यातो बोध्यमेतदिति स्फुटम्।
शिष्यो नियुज्यते येन स शिक्षागुरुरुच्यते॥१३॥

This person is called the teacher. "What is to be taught is clear as this" — he by whom the disciple is ordained, is called the Śikṣāguru.(13)

संसारतिमिरोन्माथिशरच्चन्द्रमरीचयः ।
वाचो यस्य प्रवर्तन्ते तमाचार्यं प्रचक्षते॥१४॥

ददाति यः पतिज्ञानं जगन्मायानिवर्तकम्।
अद्वैतवासनोपायं तमाचार्यवरं विदुः॥१५॥

He whose speeches, i.e., words of teaching, proceed like the rays of the autumnal moon in eradicating the darkness in the form of mundane existence, is called the Ācārya. (14) He who grants that knowledge of the "Pati" (Śiva) which removes the Māyā of the world and which is the means of getting a deep impression of non-duality, is known to be the best Ācārya. (15)

पूर्वपक्षं समादाय जगद्भेदविकल्पनम्।
अद्वैतकृतसिद्धान्तो गुरुरेष गुणाधिकः॥१६॥

सन्देहवनसन्दोहसमुच्छेदकुठारिका ।
यत्सूक्तिधारा विमला स गुरूणां शिखामणिः॥१७॥

Presenting the variety of the world of difference as the *prima facie* veiw, the Guru establishes the doctrine of non-duality. Such a Guru is the best one. (16) He, the sharp end of whose pure speech acts as the axe in cutting asunder the thick forest of doubts, is the crest-jewel of all Gurus. (17)

यत्सूक्तिदर्पणाभोगे निर्मले दृश्यते सदा।
मोक्षश्रीर्बिम्बरूपेण स गुरुर्भवतारकः।।१८।।

That Guru, in the expance of the clear mirror of whose words appears the wealth of liberation as the reflection, is the one who can take accross the (ocean of) mundane existence. (18)

शिष्याणां हृदयालेख्यं प्रद्योतयति यः स्वयम्।
ज्ञानदीपिकयाऽनेन गुरुणा कः समो भवेत्।।१९।।

Who can be equal to this Guru who by himself illumines the portrait of the heart of the disciples through this lamp in the form of knowledge? (19)

परमाद्वैतविज्ञानपरमौषधदानतः ।
संसाररोगनिर्माथी देशिकः केन लभ्यते।।२०।।

Who can get such a Guru as capable of rubbing aside the disease in the form of transmigration by administering the most salutary (effective) medicine in the form of the special knowledge of the supreme non-duality? (20)

उपदेष्टोपदेशानां संशयच्छेदकारकः।
सम्यज्ज्ञानप्रदः साक्षादेष ज्ञानगुरुः स्मृतः।।२१।।

This Śikṣāguru who is the teacher of what are to be taught, who removes all doubts and who gives right knowledge, is actually regarded as the Jñānaguru. (21)

निरस्तविश्वसम्भेदं निर्विकारं चिदम्बरम्।
साक्षात्करोति यो युक्त्या स ज्ञानगुरुरुच्यते।।२२।।

He who perceives through meditative device the ether in the form of consciousness, which is free from all perversions and which has all worldly diversity eradicated, is called the Jñānaguru. (22)

कलङ्कवानसौ चन्द्रः क्षयवृद्धिपरिप्लुतः।
निष्कलङ्कस्थितो ज्ञानचन्द्रमा निर्विकारवान्।।२३।।

पार्श्वस्थतिमिरं हन्ति प्रदीपो मणिनिर्मितः।
सर्वगामि तमो हन्ति बोधदीपो निरङ्कुशः।।२४।।

This moon is endowed with black spot and is tormented by waning and waxing. But the moon in the form of knowledge is free from the black spot and is free from all deformities. (23) The lamp made up of jewels removes the darkness of the near about places while the lamp of knowledge which is free from all checks, eradicates the darkness which is all-encompassing. (24)

सर्वार्थसाधकज्ञानविशेषादेशतत्परः ।
ज्ञानाचार्यः समस्तानामनुग्रहकरः शिवः।।२५।।

कटाक्षचन्द्रमा यस्य ज्ञानसागरवर्धनः।
संसारतिमिरच्छेदी स गुरुर्ज्ञानपारगः।।२६।।

The Jñānaguru who is engaged in imparting the special knowledge which fulfils all the aspirations, is Śiva himself who extends his grace on all.(25) The moon in the form of his side glances causes the ocean of knowledge to rise and removes the darkness in the form of transmigration. Such a Guru has reached the other shore of knowledge. (26)

बहिस्तिमिरविच्छेत्ता भानुरेष प्रकीर्तितः।
बहिरन्तस्तमश्छेदी विभुर्देशिकभास्करः।।२७।।

This sun is eulogised as the destroyer of darkness

outside. The sun in the form of the Guru, who is all-pervasive, has the capacity to eradicate the darkness outside and inside. (27)

कटाक्षलेशमात्रेण विना ध्यानादिकल्पनम्।
शिवत्वं भावयेद्यत्र स वेदः शाम्भवो भवेत्।।२८।।

शिववेदकरे ज्ञाने दत्ते येन सुनिर्मले।
जीवन्मुक्तो भवेच्छिष्यः स गुरुर्ज्ञानसागरः।।२९।।

That in which the notion of Śiva is clearly revealed merely by a little of the gracious glance (of the Guru) without the performance of meditation, etc., is the Veda (knowledge) pertaining to Śiva. (28) That Guru, by whom the extermely pure knowledge revealing Śiva being given the disciple would be liberated even while alive, is the veritable ocean of knowledge. (29)

गुरोर्विज्ञानयोगेन क्रिया यत्र विलीयते।
तत्क्रियालिङ्गमाख्यातं सर्वैरागमपारगैः।।३०।।

That Liṅga in which the action (deeds of worship) is merged through the spiritual knowledge imparted by the Guru, is called the Kriyāliṅga by all the experts in Śivāgamas.(30)

परानन्दचिदाकारं परब्रह्मैव केवलम्।
लिङ्गं सद्रूपतापन्नं लक्ष्यते विश्वसिद्धये।।३१।।

The Liṅga which of the nature of supreme bliss and intelligence and which is the veritable Parabrahman itself, has assumed the existent form for the fulfilment of all the endeavours. (31)

लिङ्गमेव परं ज्योतिर्भवति ब्रह्म केवलम्।
तस्मात् तत्पूजनादेव सर्वकर्मफलोदयः।।३२।।

The Brahman, which is the Supreme Lustre, is itself the Liṅga. Hence, all deeds will bear fruit only through its worship.(32)

परित्यज्य क्रियाः सर्वा लिङ्गपूजैकतत्पराः।
वर्तन्ते योगिनः सर्वे तस्माल्लिङ्गं विशिष्यते।।३३।।

All the Yogins remain dedicated to the worship of the Liṅga alone, having given up all actions. Hence, the Liṅga has the highest distinction. (33)

यज्ञादयः क्रियाः सर्वा लिङ्गपूजांशसंमिताः।
इति यत्पूज्यते सिद्धैस्तत्क्रियालिङ्गमुच्यते।।३४।।

All the actions such as the sacrifice, etc., amount to only a few aspects of the worship of the Liṅga. That Liṅga which is worshipped by the accomplished sages with this conviction, is called the Kriyāliṅga.(34)

किं यज्ञैरग्निहोत्राद्यैः किं तपोभिश्च दुश्चरैः।
लिङ्गार्चनरतिर्यस्य स सिद्धः सर्वकर्मसु।।३५।।

What is the use of sacrifices such as Agnihotra, etc.? What is the use of the rigorously practised penances? He who is deeply interested in the worship of the Liṅga, is accomplished in all the actions. (35)

ब्रह्मविष्ण्वादयः सर्वे विबुधा लिङ्गमाश्रिताः।
सिद्धाः स्वस्वपदे भान्ति जगत्तन्त्राधिकारिणः।।३६।।

All the gods, Brahman, Viṣṇu, etc., having resorted to the Liṅga, have become accomplished and have been enjoying their respective positions as authorities of administration of the world. (36)

क्रिया यथा लयं प्राप्ता तथा भावोऽपि लीयते।
यत्र तद्देशिकैरुक्तं भावलिङ्गमिति स्फुटम्।।३७।।

That Liṅga into which the pure feeling is also merged just as the action gets merged, is designated clearly by the teachers as the Bhāvaliṅga. (37)

भावेन गृह्यते देवो भगवान् परमः शिवः।
किं तेन क्रियते तस्य नित्यपूर्णो हि स स्मृतः।।३८।।

अखण्डपरमानन्दबोधरूपः परः शिवः।
भक्तानामुपचारेण भावयोगात् प्रसीदति।।३९।।

Śiva, the Supreme God, is grasped through pure feeling (Bhakti). What is the use of that (Kriyā) for him? He is regarded as eternally absolute (Nityapūrṇa). (38) Śiva, the Supreme, is of the nature of the realisation of the absolute Supreme Bliss. He is pleased through the worship of the devotees and dedication of their devotion. (39)

मृच्छिलाविहिताल्लिङ्गाद्भावलिङ्गं विशिष्यते।
निरस्तसर्वदोषत्वाद् ज्ञानमार्गप्रवेशनात्।।४०।।

The Bhāvaliṅga is distinguished from the Liṅga which is made up of mud or stone because it is bereft of all defects and also because it belongs to the province of knowledge. (40)

विहाय बाह्यलिङ्गानि चिल्लिङ्गं मनसि स्मरन्।
पूजयेद् भावपुष्पैर्यो भावलिङ्गीति कथ्यते।।४१।।

He, who having set aside the external Liṅgas, cherishes the Liṅga in the form of knowledge (consciousness) in his mind and worships it with flowers in the form of pure feelings, is called the Bhāvaliṅgin. (41)

मूलाधारेऽथवा चित्ते भ्रूमध्ये वा सुनिर्मलम्।
दीपाकारं यजन् लिङ्गं भावद्रव्यैः स योगवान्।।४२।।

He is adept in Yoga (i.e., the Yogin) as he worships the

Liṅga, which is of the form of a lamp and which is extremely pure, in the pelvic region, the heart or the region between the eye-brows, with abstract objects. (42)

स्वानुभूतिप्रमाणेन ज्योतिर्लिङ्गेन संयुतः।
शिलामृद्दारुसंभूतं न लिङ्गं पूजयत्यसौ।।४३।।

The Śivayogin who is deeply attached to the Jyothirliṅga which is realised through the authority of self-experience, does not worship the Liṅga which is made up of stone, mud or wood. (43)

क्रियारूपा तु या पूजा सा ज्ञेया स्वल्पसंविदाम्।
आन्तरा भावपूजा तु शिवस्य ज्ञानिनां मता।।४४।।

That worship which is of the nature of action, should be understood as pertaining to persons of a little knowledge. The inner worship of Śiva which is of the nature of worship through conceptual objects (pure feelings) is meant for the wise (the enlightened). (44)

तद्भावज्ञापकज्ञानं लयं यत्र समश्नुते।
तज्ज्ञानलिङ्गमाख्यातं शिवतत्त्वार्थकोविदैः।।४५।।

That Linga into which the knowledge revealed by that Bhāvaliṅga gets merged, is called the Jñānaliṅga (the Liṅga of the nature of knowledge) by the knowers of the secret of "Śivatattva", i.e., by the Vīraśaivas. (45)

त्रिमूर्तिभेदनिर्मुक्तं त्रिगुणातीतवैभवम्।
ब्रह्म यद्बोध्यते तत्तु ज्ञानलिङ्गमुदाहृतम्।।४६।।

The Brahman (Paraśivabrahman) which is known or revealed by the Śruti, the Guru and self-experience, as that which is free from the difference of trinity, i.e., Brahman, Viṣṇu and Rudra, and which is endowed with the grandeur surpassing that of the three Guṇas, viz., Sattva, Rajas and Tamas, even surpassing that of the fourth state, and which is

endowed with the grandeur of the state beyond the fourth, is regarded as the Jñānaliṅga, i.e., the Tṛptiliṅga which is the receptacle of knowledge. (46)

स्थूले क्रियासमापत्तिः सूक्ष्मे भावस्य सम्भवः।
स्थूलसूक्ष्मपदातीते ज्ञानमेव परात्मनि।।४७।।

Action (deed of worship) is associated with the Sthūla-liṅga, pure feeling is associated with the Sūkṣma-liṅga and in the case of the Parātman which is beyond the states of the Sthūla and the Sūkṣma, it is nothing but knowledge that is associated. (47)

कल्पितानि हि रूपाणि स्थूलानि परमात्मनः।
सूक्ष्माण्यपि च तैः किं वा परबोधं समाचरेत्।।४८।।

The gross forms of the Supreme Self (Śiva) and His subtle forms are indeed, artificial. What is the use of those? The awareness of the Supreme should be preserved. (48)

परात्परं तु यद्ब्रह्म परमानन्दलक्षणम्।
शिवाख्यं ज्ञायते येन ज्ञानलिङ्गीति कथ्यते।।४९।।

He who knows the Brahman which is higher than the highest and which is characterised by bliss and which is designated as Śiva, is called the Jñānaliṅgin. (49)

बाह्यक्रियां परित्यज्य चिन्तामपि मानसीम्।
अखण्डज्ञानरूपत्वं यो भजेन्मुक्त एव सः।।५०।।

He who attains the form of absolute knowledge, giving up the external form of worship and even the mental form of it through thoughts, is, indeed, the one who has attained liberation. (50)

तद्भावज्ञापकं ज्ञानं यत्र ज्ञाने लयं व्रजेत्।
तद्वानेष समाख्यातः स्वाभिधानो मनीषिभिः।।५१।।

He who has that self-knowledge into which his knowledge revealing the Jñānaliṅga gets absorbed, is said to be the Svaliṅga (Svayaliṅga - one who knows himself as the Liṅga) by the sages.(51)

स्वच्छन्दाचारसन्तुष्टो ज्योतिर्लिङ्गपरायणः।
आत्मस्थसकलाकारः स्वाभिधो मुनिसत्तमः।।५२।।

निर्ममो निरहङ्कारो निरस्तक्लेशपञ्चकः।
भिक्षाशी समबुद्धिश्च मुक्तप्रायो मुनिर्भवेत्।।५३।।

यदृच्छालाभसन्तुष्टो भस्मनिष्ठो जितेन्द्रियः।
समवृत्तिर्भवेद्योगी भक्षुके वा नृपेऽथवा।।५४।।

पश्यन् सर्वाणि भूतानि संसारस्थानि सर्वशः।
स्मयमानः परानन्दे लीनात्मा वर्तते सुधीः।।५५।।

The best of the sages called "Svaya" is content with practices according to his free-will, totally surrendered to the Liṅga in the form of light and has all the forms housed in his Self.(52) He is the sage who is free from attachment, who is devoid of egoism, who has the pentad of afflictions eradicated, who lives on alms, who has the equipoised mind and who remains in the stage of release. (53) That Śivayogin is content with whatever he gets, is devoted to the Bhasma (Śiva, the Bhasma *par excellence* or the holy ash), has conqured the senses and is of equal attitude towards a beggar or a king. (54) The wise one remains absorbed in the Supreme Bliss wondering seemingly on witnessing all the beings everywhere within the fold of this world of mortality. (55)

ध्यानं शैवं तथा ज्ञानं भिक्षा चैकान्तशीलता।
यतेश्चत्वारि कर्माणि न पञ्चममिहेष्यते।।५६।।

Contemplation on Śiva, the knowledge of Śiva (as the

A PREAMBLE TO THE STUDY OF ŚRĪ SIDDHĀNTAŚIKHĀMAṆI

BY

M. SIVAKUMARA SWAMY

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Preface

The compendium entitled, *A Preamble to the Study of Śrī Siddhāntaśikhāmaṇi*, is originally an Introduction to my edition of Śrī Siddhāntaśikhāmaṇi with Sanskrit commentary of Maritoṇṭadārya called Tattvapradīpikā, and Translation and exhaustive notes in English, published by Shaiva Bharathi Shodha Pratisthana, Jangamwadi Math, Varanasi. Right from the publication of that book in 2007, scholars and well-wishers had been suggesting and insisting that the Introduction part in 143 pages of crown 1/4 size could be published in the form of a separate compendium for the benefit of the scholars and readers interested in knowing the development of Vīraśaiva tradition and thought through the ages. I am extremely happy to acknowledge the initiative taken by His Holiness Ṣa. Bra. Śrī. Mahantalinga Shivacharya Swamiji of Śrī Vibhūtipura Matha, Bangalore, to get this published separately for the convenience of the people who are interested in the tradition and literary heritage of Vīraśaivism, particularly in studying Śrī Siddhāntaśikhāmaṇi, an authority on Vīraśaiva religion and philosophy. I am deeply indebted to His Holiness for this kind gesture and I offer salutations to His Holiness. I also acknowledge the interest shown by Dr. C. Shivakumaraswamy, Head of the Dept. of Sanskrit, Basaveshwara I Grade College, Rajajinagar, Bangalore, in the publication of this book. I express

my thanks to the Inamati couple, Sri Venkatesh and Smt. Vanaja, for the neat re-alignment of the pages in demy 1/8 size with corrections after converting them from the original crown 1/4 size. My thanks are due to the printers of this book for the neat printing and binding.

I hope that this book will inspire the readers to know more about the tradition and heritage of Vīraśaivism and will receive good response from them, particularly regarding the resolving of the controversies raised by some scholars about the genuiness of the textual tradition and authorship of Śrī Siddhāntaśikhāmaṇi.

— Dr. M. Sivakumara Swamy

Self), the seeking of alms and resorting to loneliness—these are the four (daily) practices of the sage. No fifth practice is required (desired). (56)

स्वरूपज्ञानसम्पन्नो ध्वस्ताहंममताकृतिः।
स्वयमेव स्वयं भूत्वा चरतीति चराभिधः।।५७।।

The Svayaliṅgin (i.e., he who is endowed with the knowledge of his Self) who has the notions of 'I' and 'mine' totally eradicated from himself, is called 'Cara' (Jaṅgama) as he wanders all by himself as the absolute Self. (57)

कामक्रोधादिनिर्मुक्तः शान्तिदान्तिसमन्वितः।
समबुद्ध्या चरेद् योगी सर्वत्र शिवबुद्धिमान्।।५८।।

इदं मुख्यमिदं हीनमिति चिन्तामकल्पयन्।
सर्वत्र सञ्चरेद् योगी सर्वं ब्रम्हेति भावयन्।।५९।।

न सम्मानेषु सम्प्रीतिं नावमानेषु च व्यथाम्।

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* * * * *

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अद्वैतपरमानन्दमुदितो देहिवच्चरेत्।।६१।।

न प्रपञ्चे निजे देहे न धर्मे न च दुष्कृते।
गतवैषम्यधीर्धीरो यतिश्चरति देहिवत्।।६२।।

The Yogin who is totally free from desire, anger, etc., and who is endowed with peace and restraint, wanders with an attitude of equality (towards everything) and with the conception of Śiva in everything. (58) The Yogin wanders everywhere without thinking that this is superior or that is inferior looking upon everything as Brahman. (59) The Yogin who is stationed with his Self merged in the Supreme Soul, wanders without experiencing joy at felicitations or sorrow at insults. (60) He moves like one endowed with a body, delighted as he is with the supreme bliss of non-duality and is making all the people astonished by his uncommon (extraordinary) qualities. (61) The wise Yogin wanders as one endowed with a body, free from all ideas of inequality towards the world, his own body, meritorious action or sinful action. (62)

प्राकृतैश्वर्यसम्पत्तिपराङ्मुखमनःस्थितिः।
चिदानन्दनिजात्मस्थो मोदते मुनिपुङ्गवः।।६३।।

The excellent sage (Śivayogin) enjoys the state of mind which has turned away from the munificence of the ordinary type, residing in his self-same nature of the bliss of awareness. (63)

स्वयमेव स्वयं भूत्वा चरतः स्वस्वरूपतः।
परं नास्तीति बोधस्य परत्वमभिधीयते।।६४।।

The state of realisation that there is nothing beyond the form of his own Self in one who wanders in his self-same form all by himself as the absolute Self, is called "Paratva" (the highest state). (64)

स्वतन्त्रः सर्वकृत्येषु स्वं परत्वेन भावितः।
तृणीकुर्वन् जगज्जालं वर्तते शिवयोगिराट्।।६५।।

The Lord among the Śivayogins is free in all activities, assumes his Self as the Supreme Self and looks upon the net-work of worlds as equal to a straw of grass. (65)

वर्णाश्रमसमाचारमार्गनिष्ठापराङ्मुखः ।
सर्वोत्कृष्टं स्वमात्मानं पश्यन् योगी तु मोदते।।६६।।

The Yogin (Śivayogin) enjoys looking at his own Self as superior to all, being averse to the attachment to the path of Varṇāśrama practices. (66)

विश्वातीतं परं ब्रह्म शिवाख्यं चित्स्वरूपकम्।
तदेवाहमिति ज्ञानी सर्वोत्कृष्टः स उच्यते।।६७।।

The enlightened person who realises the Supreme Brahman called Śiva which transcends the universe and which is of the nature of awareness (knowledge) as himself, is said to be superior to everything. (67)

अचलं ध्रुवमात्मानमनुपश्यन्निरन्तरम्।
निरस्तविश्वविभ्रान्तिर्जीवन्मुक्तो भवेन्मुनिः।।६८।।

Looking upon himself incessantly as the immovable and stable Self, the sage (Śivayogin) is liberated even while alive with the delusion of the world having disappeared. (68)

ब्रह्माद्याः किं नु कुर्वन्ति देवताः कर्ममार्गगाः।
कर्मातीतपदस्थस्य स्वयं ब्रह्मस्वरूपिणः।।६९।।

What can the deities, Brahman, etc., who are following the path of "Karma", do to him who is in a state which is beyond Karma and who is himself of the nature of Brahman. (69)

स्वेच्छया सञ्चरेद्योगी विमुञ्चन् देहमानिताम्।
दर्शनैः स्पर्शनैः सर्वानज्ञानपि विमोचयेत्।।७०।।

The Yogin wanders freely giving up the pride of his body. He releases all the ignorant even (from mundane life) through the grace of his sight and touch. (70)

नित्ये निर्मलभावने निरुपमे निर्धूतविश्वभ्रमे
सत्तानन्दचिदात्मके परशिवे साम्यं गतः संयमी।
प्रध्वस्ताश्रमवर्णधर्मनिगलः स्वच्छन्दसञ्चारवान्
देहीवाद्भुतवैभवो विजयते जीवन्विमुक्तः सुधीः।।७१।।

इति श्रीमत्षट्स्थलब्रह्मिणा शिवयोगिनाम्ना
विरचिते श्रीसिद्धान्तशिखामणौ
भक्तस्थलान्तर्गतनवविधलिङ्गस्थलप्रसङ्गः नाम
पञ्चदशः परिच्छेदः समाप्तः।।१५।।

The Śivayogin (Saṁyamin) who has attained (the utmost) similarity (non-duality) with Parśivabrahman—which is eternal, which is of pure form, which is without any similarity, which is totally free from the infatuation of the world and which is consisting of existence, bliss and intelligence—, who has broken the chain of prescriptions of the Varṇas and Āśramas, who wanders at will and who possesses wonderful grandeur like an ordinary man, attains his glory as the enlightened Jīvanmukta. (71)

Thus ends the fifteenth chapter dealing with nine Liṅgasthalas of the
Bhaktasthala in Śrī Siddhānatśikhāmaṇi written by Srī Śivayogin who has attained the state of Brahman through the path of Śaṭsthalas. (15)

● ● ●

षोडशः परिच्छेदः

माहेश्वरस्थलान्तर्गतनवविधलिङ्गस्थलप्रसङ्गः

अगस्त्य उवाचेति—

स्थलानां नवकं प्रोक्तं भक्तस्थलसमाश्रयम्।
माहेश्वरस्थले सिद्धं स्थलभेदं वदस्व मे।।१।।

Agastya says—

The nine (Liṅga-) Sthalas belonging to the Bhaktasthala have been told. Now tell me about the kinds of Sthalas (i. e., Liṅgasthalas) found in the Māheśvarasthala. (1)

रेणुक उवाचेति—

माहेश्वरस्थले सन्ति स्थलानि नव तापस।
क्रियागमस्थलं पूर्वं ततो भावागमस्थलम्।।२।।

ज्ञानागमस्थलं चाथ सकायस्थलमीरितम्।
ततोऽकायस्थलं प्रोक्तं परकायस्थलं ततः।।३।।

धर्माचारस्थलं चाथ भावाचारस्थलं ततः।
ज्ञानाचारस्थलं चाथ क्रमादेषां भिदोच्यते।।४।।

Reṇuka says—

In the Māheśvarasthala, there are nine Liṅgasthalas,

viz., 1. Kriyāgamasthala, 2. Bhāvāgamasthala, 3. Jñānāgamasthala, 4. Sakāyasthala, 5. Akāyasthala, 6. Parakāyasthala, 7. Dharamācārasthala, 8. Bhāvācārasthala and 9. Jñānācārasthala. Their features are told in due order. (2-4)

शिवो हि परमः साक्षात् पूजा तस्य क्रियोच्यते।
तत्परा आगमा यस्मात् तदुक्तोऽयं क्रियागमः।।५।।

Śiva is actually the Parasthala Śivayogin. His worship is said to be "action". For the reason that the Āgamas are in favour of that "action", i.e., are predominantly in favour of that "action", they are called "Kriyāgama". (5)

प्रकाशते यथा नाग्निररण्यां मथनं विना।
क्रियां विना तथान्तस्थो न प्रकाशो भवेच्छिवः।।६।।

Just as fire does not appear in the Araṇī stick (sacred fuel) without rubbing, so does Śiva inside not manifest without action, i.e., deeds of worship. (6)

न यथा विधिलोपः स्यद्यथा देवः प्रसीदति।
यथागमः प्रमाणं स्यत्तथा कर्म समाचरेत्।।७।।

The "action", i.e., worship should be rendered in such a way as there would be no transgression of the prescribed method, as the God would be pleased and as conforming to the authority of the Āgama (traditional text). (7)

विधिः शिवनियोगोऽयं यस्माद्विहितकर्मणि।
शिवाराधनबुद्ध्यैव निरतः स्याद्विचक्षणः।।८।।

This prescribed method of worship is the ordination of Śiva. Hence, a person with spiritual awareness should be engaged in the prescribed actions with his dedication to the service of Śiva. (8)

गुरोरादेशमासाद्य पूजयेत् परमेश्वरम्।
पूजिते परमेशाने पूजिताः सर्वदेवताः।।९।।

One should worship Śiva, the Supreme Lord (Parameśvara), by getting the guidance from the Guru. When the Supreme Lord is worshipped all deities are worshipped. (9)

सदा शिवार्चनोपायसामग्रीव्यग्रमानसः।
शिवयोगरतो योगी मुच्यते नात्र संशयः।।१०।।

The Yogin who is ever engaged in the contemplation of Śiva in the form of engrossment in acquiring the materials required for the worship of Śiva, is undoubtedly prone to liberation. (10)

अन्धपङ्गुवदन्योन्यसापेक्षे ज्ञानकर्मणी।
फलोत्पत्तौ विरक्तस्य तस्मात्तद्द्वयमाचरेत्।।११।।

Knowldege and action are mutually interdependent. Hence, this idea, knowledge and action should both be adopted in practice by the Śivayogin (Virakta) for accomplishing the fruit in the form liberation, higher or lower. (11)

ज्ञाने सिद्धेऽपि विदुषां कर्मापि विनियुज्यते।
फलाभिसन्धिरहितं तस्मात् कर्म न सन्त्यजेत्।।१२।।

Even when the knowledge is fulfilled in realisation, action, too, is made use of by the wise. Hence, action which is not associated with any desire for the fruit should not be discarded. (12)

आचार एर सर्वेषामलङ्काराय कल्पते।
आचारहीनः पुरुषो लोके भवति निन्दितः।।१३।।

The righteous practice alone is meant for the adornment of all persons. A person who is without such a practice would stand condemned in the world. (13)

ज्ञानेनाचारयुक्तेन प्रसीदति महेश्वरः।
तस्मादाचारवान् ज्ञानी भवेदादेहपातनात्।।१४।।

Maheśvara is pleased with spiritual knowledge coupled with religious practices. Hence, one should be an enlightened person engaged in religious practices till the body falls off. (14)

भावचिह्नानि विदुषो यानि सन्ति विरागिणः।
तानि भावागमत्वेन वर्तन्ते सर्वदेहिनाम्।।१५।।

All those gestures of faith which are discerned in an enlightened recluse (Śivayogin), form the Gospel of Faith (Bhāvāgama) for all the embodied beings. (15)

शिवोऽहमिति भावोऽपि शिवतापत्तिकारणम्।
न ज्ञानमात्रं नाचारो भावयुक्तः शिवो भवेत्।।१६।।

The conception that "I am Śiva" is the means to attain the state of Śiva, neither mere knowledge nor mere religious practice. He who possesses this faith becomes Śiva. (16)

ज्ञानं वस्तुपरिच्छेदो ध्यानं तद्भावकारणम्।
तस्माज् ज्ञाते महादेवे ध्यानयुक्तो भवेत्सुधीः।।१७।।

Knowledge is the ascertainment of an object. Meditation is the means to the conception of that object. Hence, when the Mahādeva is known, the enlightened preson (i.e., Śivayogin) should turn to meditation. (17)

अन्तर्बहिश्च सर्वत्र परिपूर्णं महेश्वरम्।
भावयेत् परमानन्दलब्धये पण्डितोत्तमः।।१८।।

The best among the enlightened (Śivayogin) should conceive of the Maheśvara as having pervaded everywhere, inside and outside, in order to attain the supreme bliss. (18)

अर्थहीना यथा वाणी पतिहीना यथा सती।
श्रुतिहीना यथा बुद्धिर्भावहीना तथा क्रिया।।१९।।

चक्षुर्हीनो यथा रूपं न किञ्चिद्वीक्षितुं क्षमः।
भावहीनस्तथा योगी न शिवं द्रष्टुमीश्वरः।।२०।।

Action without the spiritual conception is like the speech without meaning, a devoted wife without her husband, and knowledge without scripture. (19) Just as he who is without eyes cannot see any form, so is the Yogin not competent to have a vision of Śiva without spiritual conception. (20)

भावशुद्धेन मनसा पूजयेत्परमेष्ठिनम्।
भावहीनां न गृह्णाति पूजां सुमहतीमपि।।२१।।

The Śivayogin should worship the Parameśvara (Supreme Lord) with the mind endowed with pure intentions (thoughts). The Lord does not accept the worship which is without the spiritual conception however great it might be. (21)

नैरन्तर्येण सम्पन्ने भावे ध्यातुं शिवं प्रति।
तद्भावो जायते यद्वत् क्रिमेः कीटस्य चिन्तनात्।।२२।।

When the mental cherishing (Bhāva) by way of meditating on Śiva becomes incessant, the attainment of Śiva's form is possible, as is the case with a worm (which becomes the bee) through the (continuous) thought about an insect (i.e., bee). (22)

निष्कलङ्कं निराकारं परब्रह्म शिवाभिधम्।
निर्ध्यातुमसमर्थोऽपि तद्विभूतिं विभावयेत्।।२३।।

If one is incapable of meditating on Śiva, the Parabrahman, who is free from flaws and who is without any

form, one can meditate upon his meritorious magnificence. (23)

परस्य ज्ञानचिह्नानि यानि सन्ति शरीरिणाम्।
तानि ज्ञानागमत्वेन प्रवर्तन्ते विमुक्तये।।२४।।

Those gestures of knowledge which belong to the Para Śivayogin, are in vogue as the Jnānāgama (Gospel of Knowledge) for the emancipation of the beings. (24)

भावेन किं फलं पुंसां कर्मणा वा किमिष्यते।
भावकर्मसमायुक्तं ज्ञानमेव विमुक्तिदम्।।२५।।

What is the use of (mere) "Bhāva" for the aspirants? What is it that is aspired by (mere) "Karma"? The knowledge which is combined with "Bhāva" and "Karma", alone brings Mokṣa.(25)

केवलं कर्ममात्रेण जन्मकोटिशतैरपि।
नात्मनां जायते मुक्तिर्ज्ञानं मुक्तेर्हि कारणम्।।२६।।

The Jīvas cannot attain Mukti through Karma alone even in hundreds of crores of lives. It is the Jñāna that is the cause of Mokṣa. (26)

ज्ञानहीनं सदा कर्म पुंसां संसारकारणम्।
तदेव ज्ञानयोगेन संसारविनिवर्तकम्।।२७।।

Action without knowledge is always the cause for the transmigration of beings. The same action coupled with knowledge is the means of relief from transmigration. (27)

फलं क्रियावतां पुंसां स्वर्गाद्यं नश्वरं यतः।
तस्मात्स्थायिफलप्राप्त्यै ज्ञानमेव समभ्यसेत्।।२८।।

The fruit in the form of heaven, etc., in the case of those who are engaged in sacrifical action, is transitory. Hence, in order to attain a permanent fruit, knowledge alone should be practised. (28)

शास्त्राभ्यासादियत्नेन सद्गुरोरुपदेशतः।
ज्ञानमेव समभ्यस्येत् किमन्येन प्रयोजनम्।।२९।।

Knowledge alone should be acquired through the effort of studying Śāstras and through the teaching of the Guru. What is the use of anything else? (29)

ज्ञानं परशिवाद्वैतपरिपाकविनिश्चयः।
येन संसारसम्बन्धविनिवृत्तिर्भवेत् सताम्।।३०।।

"Knowledge" is the mature ascertainment of the non-duality of Śiva, by which there would be the removal of the relation with transmigration in the case of virtuous persons. (30)

शिवात्मकमिदं सर्वं शिवादन्यन्न विद्यते।
शिवोऽहमिति या बुद्धिस्तदेव ज्ञानमुत्तमम्।।३१।।

All this is consisting of Śiva. There is nothing other than Śiva. I am Śiva. The conviction of this nature is the best knowledge. (31)

अन्धो यथा पुरस्थानि वस्तूनि च न पश्यति।
ज्ञानहीनस्तथा देही नात्मस्थं वीक्षते शिवम्।।३२।।

Just as a blind person does not see the objects before him, so does the embodied soul which is devoid of knowledge not see Śiva residing in itself. (32)

शिवस्य दर्शनात् पुंसां जन्मरोगनिवर्तनम्।
शिवदर्शनमप्याहुः सुलभं ज्ञानचक्षुषाम्।।३३।।

The vision of Śiva is the means by which the disease of transmigration is removed in the case of human beings. The vision of Śiva is said to be easy for those who have the eye of knowledge. (33)

दीपं विना यथा गेहे नान्धकारो निवर्तते।
ज्ञानं विना तथा चित्ते मोहोऽपि न निवर्तते।।३४।।

Just as the darkness in the house does not go away without a lamp, similarly even the delusion in the mind does not get reverted without knowledge. (34)

परस्य या तनुर्ज्ञेयाऽदेहकर्माभिमानिनः।
तया सकायो लोकोऽयं तदात्मत्वनिरूपणात्।।३५।।

With that body which is known (by others) to be belonging to the Paraśivayogin, who is unattached to the actions of that body, this world is "Sakāya" (endowed with a body) since it is deemed as the Soul of it. (35)

कायं विना समस्तानां न क्रिया न च भावना।
न ज्ञानं यत्ततो योगी कायवानेव सञ्चरेत्।।३६।।

In the case of all, there is no action, no feeling or faith and no knowledge without the body. That is why the Yogin should move about with a body. (36)

शिवैकज्ञानयुक्तस्य योगिनोऽपि महात्मनः।
काययोगेन सिद्ध्यन्ति भोगमोक्षादयः सदा।।३७।।

Even in the case of the Śivayogin, who is endowed with the knowledge of Śiva alone and who is great (in accomplishments), it is only with the association of the body that enjoyment (in this world), and liberation, etc., always become possible. (37)

काष्ठं विना यथा वह्निर्जायते न प्रकाशवान्।
मूर्तिं विना तथा योगी नात्मतत्त्वप्रकाशवान्।।३८।।

Just as the fire does not possess its shining without the fuel, so the Yogin does not get the flash of the principle of Self (as śiva) without the body. (38)

मूर्त्यात्मनैव देवस्य यथा पूज्यत्वकल्पना।
तथा देहात्मनैवास्य पूज्यत्वं परयोगिनः।।३९।।

Just as God becomes worthy of worship only through his form of a statue, so is the worshipful status for the Parayogin only through the form of a body. (39)

निष्कलो हि महादेवः परिपूर्णः सदाशिवः।
जगत्सृष्ट्यादिसंसिद्धै मूर्तिमानेव भासते।।४०।।

The Great Lord Sadāśiva who is without parts and who is completely full, appears as having a body for the accomplishment of creation of the world, etc. (40)

ब्रह्माद्या देवताः सर्वा मुनयोऽपि मुमुक्षवः।
कायवन्तो हि कुर्वन्ति तपः सर्वार्थसाधकम्।।४१।।

Even the Gods such as Brahman and all the sages who are desirous of liberation, do, in deed, perform penance with their bodies for attaining all their desires. (41)

तपो हि मूलं सर्वासां सिद्धीनां यज्जगत्त्रये।
तपस्तत्कायमूलं हि तस्मात् कायं न सन्त्यजेत्।।४२।।

Penance is the means to attain all the accomplishments in the three worlds. Penance inevitably depends on the body. Hence, the body should not be relinquished. (42)

औपचारिकदेहित्वाज्जगदात्मत्वभावनात्।
मायासम्बन्धराहित्यादकायो हि परः स्मृतः।।४३।।

The Parayogin is called Akāya (bodiless one) as his state of possessing a body is only seeming, as he conceives the world as spiritually one with him and as he is free from any relation with Māyā. (43)

परस्य देहयोगेऽपि न देहाश्रयविक्रिया।

शिवस्येव यतस्तस्मादकायोऽयं प्रकीर्तितः।।४४।।

In spite of the association with the body there is no mental perturbation on account of the body in the case of the Parayogin, as in the case of Śiva. Hence, he is regarded as "Akāya".(44)

परलिङ्गे विलीनस्य परमानन्दचिन्मये।
कुतो देहेन सम्बन्धो देहिवद्भासनं भ्रमः।।४५।।

When the Yogin has merged into the Supreme Liṅga which is consisting of blissful consciousness, whence is the relation with the body? His appearance as the body is an illusion. (45)

देहाभिमानहीनस्य शिवभावे स्थितात्मनः।
जगदेतच्छरीरं स्याद् देहेनैकेन का व्यथा।।४६।।

What is the harm with one body in the case of the Self who is totally free from attachment to the body and who is in the state of Śiva as he has the world itself as his body? (46)

शिवज्ञानैकनिष्ठस्य नाहंकारभवभ्रमः।
न चेन्द्रियभवं दुःखं त्यक्तदेहाभिमानिनः।।४७।।

In the case of the Parayogin who is firmly rooted in the knowledge of oneness with Śiva and who has totally relinquished attachment to the body, there is no delusion arising from egoism and there is no sorrow arising from the senses.(47)

न मनुष्यो न देवोऽहं न यक्षो नैव राक्षसः।
शिवोऽहमिति यो बुद्ध्यात् तस्य किं देहकर्मणा।।४८।।

In the case of him who thinks firmly that "I am not a human being, not a god, not a semi-divine being (yakṣa) or a demon, but I am Śiva", what is the use of physical action? (48)

वशीकृतत्वात् प्रकृतेर्मायामार्गातिवर्तनात्।
परकायोऽयमाख्यातः सत्यज्ञानसुखात्मकः।।४९।।

Since he has conquered Prakṛti and has transcended the path of Māyā, the Parayogin (ayam) who is of the nature of Truth, Knowledge and Bliss, is called the "Parakāya" (One housed in the Supreme Entity). (49)

परब्रह्मवपुर्यस्य प्रबोधानन्दभासुरम्।
प्राकृतेन शरीरेण किमेतेनास्य जायते।।५०।।

What harm can be caused by this body which is born of Prakṛti to the Parayogin who has Parabrahman which is illumined with knowledge and bliss, as his body (abode). (50)

सम्यज्ज्ञानाग्निसन्दग्धजन्मबीजकलेवरः।
शिवतत्त्वावलम्बी यः परकायः स उच्यते।।५१।।

He whose body has its seed of birth thoroughly burnt by the fire of right knowledge and who depends upon the Principle of Śiva, is called "Parakāya" (51)

इन्द्रियाणि मनोवृत्तिवासनाः कर्मसंभवाः।
यत्र यान्ति लयं तेन सकायोऽयं परात्मना।।५२।।

The Parayogin is regarded as one with a body (Sakāya) with the Paramātman in whom the senses and the impressions of the mental operations arising from Karma (past deeds) get absorbed. (52)

पराहन्तामनुप्राप्य पश्येद् विश्वं चिदात्मकम्।
सदेहोऽतिभ्रमस्तस्य निश्चिता हि शिवात्मता।।५३।।

Having attained the state of the Supreme Principle ("Supreme I-ness") as his own self, he should look upon the

universe as of the nature of consciousness. His being of the nature of Śiva is a matter of certainty. To think of him as endowed with a body is a deep delusion. (53)

स्वस्वरूपं चिदाकारं ज्योतिः साक्षाद्विचिन्तयन्।
देहवानपि निर्देहो जीवन्मुक्तो हि साधकः।।५४।।

Cherishing his own form as actually the light of the nature of consciousness, the aspirant (i.e., Parayogin) who is as good as one without a body although he has a body, is indeed liberated even while alive. (54)

देहस्तिष्ठतु वा यातु योगिनः स्वत्मबोधिनः।
जीवन्मुक्तिर्भवेत् सद्यश्चिदानन्दप्रकाशिनी।।५५।।

Let the body go or stay. Jīvanmukti is bound to come to the Yogin endowed with self-realisation and reveal the bliss of consciousness instantaneously.(55)

आत्मज्ञानावसानं हि संसारपरिपीडनम्।
सूर्योदयेऽपि किं लोकस्तिमिरेणोपरुध्यते।।५६।।

The torture of mundane existence lasts up to self-realisation. Is the world obstructed by darkness even after sun-rise? (56)

देहाभिमाननिर्मुक्तः कलातीतपदाश्रयः।
कथं याति परिच्छेदं शरीरेषु महाबुधः।।५७।।

How can the great enlightend person who is totally relieved of the vanity of the body and who occupies a state which is beyond "Kalās", succomb to the limitation of the bodies? (57)

तस्यैव परकायस्य समाचारो य इष्यते।
स धर्मः सर्वलोकानामुपकाराय कल्पते।।५८।।

Those pious practices which are to the liking of the Parakāya-yogin are the code of pious practices for the good of all the people. (58)

अहिंसा सत्यमस्तेयं ब्रह्मचर्यं दया क्षमा।
दानं पूजा जपो ध्यानमिति धर्मस्य संग्रहः।।५९।।

Non-violence, truth, non-stealing, celebacy, kindness, forgiveness, charity, worship, repetition of the Mantra and meditation— these form the succinct code of Dharma. (59)

शिवेन विहितो यस्मादागमैर्धर्मसंग्रहः।
तस्मात्तमाचरन् विद्वान् तत्प्रसादाय कल्पते।।६०।।

Since the code of pious practices has been prescribed by Śiva through the Āgamas, the wise one becomes eligible for his (Śiva's) favour by practising it.(60)

अधर्मं न स्पृशेत् किञ्चिद् विहितं धर्ममाचरेत्।
तं च कामविनिर्मुक्तं तमपि ज्ञानपूर्वकम्।।६१।।

One should never do any impious deed; the prescribed pious deed one should do, and that too without desire and that again with the aid of knowledge. (61)

आत्मवत् सर्वभूतानि संपश्येद् योगवित्तमः।
जगदेकात्मताभावान्निग्रहादिविरोधतः ।।६२।।

The best among the Yogins (Parakāyayogin)looks upon every being as his own Self through the notion of the world as of one form due to the absence of scope for subjugation, etc.(62)

एक एव शिवः साक्षज्जगदेतदिति स्फुटम्।
पश्यतः किं न जायेत ममकारो हि विभ्रमः।।६३।।

What is not attainable to him who clearly visualises that this world is actually Śiva only? The notion of "I and mine" is, indeed, a delusion.(63)

धर्म एव समस्तानां यतः संसिद्धिकारणम्।
निस्पृहोऽपि महायोगी धर्ममार्गं च न त्यजेत्।।६४।।

Since the code of pious duties is the cause for all accomplishments, even the great Yogin, although he is without desire, should not give up the path of Dharma.(64)

ज्ञानामृतेन तृप्तोऽपि योगी धर्मं न संत्यजेत्।
आचारं महतां दृष्ट्वा प्रवर्तन्ते हि लौकिकाः।।६५।।

Although contented with the ambrosia of knowledge, the Yogin should not relinquish religious practices (Dharma), for, it is by the example of the pious practices of the great that the ordinary persons act.(65)

सदाचारप्रियः शम्भुः सदाचारेण पूज्यते।
सदाचारं विना तस्य प्रसादो नैव जायते।।६६।।

Śiva is fond of virtuous practices. He is worshipped by virtuous practices. Without pious practices His favour cannot be obtained. (66)

भाव एवास्य सर्वेषां भावचारः प्रकीर्तितः।
भावो मानसचेष्टात्मा परिपूर्णः शिवाश्रयः।।६७।।

His (Śivayogin's) mental actions with Śivabhāva (faith in Śiva) are said to be "Bhāvācāra" (Precepts of faith) for all. "Bhāva" is mental action, marked with perfection and rested in Śiva.(67)

भावनाविहितं कर्म पावनादपि पावनम्।
तस्माद् भावनया युक्तं परधर्मं समाचरेत्।।६८।।

The Karman guided by Bhāvā is the holiest among the holy. Hence one should practise the pious observances of the Parayogin always endowed with Bhāvanā. (68)

भावेन हि मनःशुद्धिर्भावशुद्धिश्च कर्मणा।
इति सञ्चिन्त्य मनसा योगी भावं न सन्त्यजेत्।।६९।।

Mind becomes pure through devotional feeling; the devotional feeling becomes pure by deeds of worship. Having thought like this, the Yogin should not give up Bhāva. (69)

शिवभावनया सर्वं नित्यनैमित्तिकादिकम्।
कुर्वन्नपि महायोगी गुणदोषैर्न बाध्यते।।७०।।

Even performing actions of the daily as well as of the occasional type, the great Yogin is not affected by the merit or the demerit.(70)

अन्तः प्रकाशमानस्य संवित्सूर्यस्य सन्ततम्।
भावेन यदुपस्थानं तत्सन्ध्यावन्दनं विदुः।।७१।।

The rendering of service (worship) with pure feeling to the sun in the form of consciousness which is incessantly shining inside, is regarded as "Sandhyāvandana".(71)

आत्मज्योतिषि सर्वेषां विषयाणां समर्पणम्।
अन्तर्मुखेन भावेन होमकर्मेति गीयते।।७२।।

The offering of all the objects of senses into the fire of consciousness through their conceptions turned inwards, is called the "Homa-karma" (offering of oblations). (72)

भावयेत् सर्वकर्माणि नित्यनैमित्तिकानि च।
शिवप्रीतिकराण्येव सङ्गराहित्यसिद्धये।।७३।।

In order to attain the state of absence of all attachments, the Yogin should assume all the actions, daily as well as occasional, as those that are pleasing to Śiva. (73)

शिवे निवेश्य सकलं कार्याकार्यं विवेकतः।
वर्तते यो महाभागः स सङ्गरहितो भवेत्।।७४।।

That great man who dedicates with discrimination every action, whether worthy or unworthy, to Śiva, remains free from all attachments.(74)

आत्मानमखिलं वस्तु शिवमानन्दचिन्मयम्।
एकभावेन सततं संपश्यन्नेव पश्यति।।७५।।

Looking upon his Self, all this objective universe and the blissful consciousness, that is, Śiva as of one form, the Yogin looks upon everything as Śiva.(75)

अस्य ज्ञानसमाचारो योगिनः सर्वदेहिनाम्।
ज्ञानाचारो यदुक्तोऽयं ज्ञानाचारः स कथ्यते।।७६।।

The pious practices with the knowledge (of Śiva) on the part of this Śivayogin form the "Jñānācāra" (the precepts of enlightenment) for all beings. Hence he is called Jñānācāra.(76)

शिवाद्वैतपरं ज्ञानं ज्ञानमित्युच्यते बुधैः।
सिद्धेन वाप्यसिद्धेन फलं ज्ञानान्तरेण किम्।।७७।।

The knowledge consisting in the non-duality of the Self with Śiva, is said to be knowledge by the learned. (When that knowledge is attained) what is the use of another knowledge whether it is accomplished or not accomplished? (77)

निर्मलं हि शिवज्ञानं निःश्रेयसकरं परम्।
रागद्वेषादिकलुषं भूयः संसृतिकारणम्।।७८।।

The pure knowledge of Śiva (i.e., Śivādvaita) leads to the highest end, i.e., liberation. That which is contaminated by attachment or hatred is again and again the cause of transmigration (saṁsṛti or saṁsāra). (78)

परिपूर्णं महाज्ञानं परतत्त्वप्रकाशकम्।
अवलम्ब्य प्रवृत्तो यो ज्ञानाचार स उच्यते।।७९।।

The pious practice which proceeds depending on the absolute, great knowledge that reveals the Supreme Reality, is called "Jñānācāra". (79)

निर्विकल्पे परे धाम्नि निष्कलो शिवनामनि।
ज्ञानेन योजयेत् सर्वं ज्ञानाचारी प्रकीर्तितः।।८०।।

He who infuses everything through knowledge into the Supreme, Non-dual and Partless State which is called Śiva, is called Jñānācārin.(80)

ज्ञानं मुक्तिप्रदं प्राप्य गुरुदृष्टिप्रसादतः।
कः कुर्यात् कर्मकार्पण्ये वाञ्छां संसारवर्धने।।८१।।

After having obtained the knowledge that brings liberation thanks to the grace of Śrī Guru's compassion, who would aspire for the wretchedness of Karma which increases (the rope of) transmigration? (81)

कर्म ज्ञानाग्निना दग्धं न प्ररोहेत् कथञ्चन।
यदाहुः संसृतेर्मूलं प्रवाहानुगतं बुधाः।।८२।।

The fund of the fruits of action (the seed) which is once burnt by the fire of knowledge, would not sprout again under any circumstance. That Karma is called the root-cause of transmigration by the learned in accordance with the stream of spiritual tradition. (82)

ज्ञानेन हीनः पुरुषः कर्मणा बद्धृयते सदा।
ज्ञानिनः कर्मसङ्कल्पा भवन्ति किल निष्फलाः।।८३।।

A Person who is bereft of knowledge would always be bound by Karma. But in the case of the enlightend person, the conceptions of Karma are all fruitless.(83)

शुद्धाचारे शुद्धभावो विवेकी ज्योतिः पश्यन् सर्वतश्चैवमेकम्।

ज्ञानध्वस्तप्राकृतात्मप्रपञ्चो जीवन्मुक्तश्चेष्टते दिव्ययोगी।।८४।।

इति श्रीमत्षटस्थलब्रह्मिणा शिवयोगिनाम्ना विरचिते श्रीसिद्धान्तशिखामणौ माहेश्वरस्थलाश्रितनवस्थलप्रसङ्गो नाम षोडशः परिच्छेदः समाप्तः।।१६।।

The enlightened person who is of pure feeling due to pure practices (Jñānācāra), sees everywhere the one and only one lustre of Śiva with the eradication of the knowledge of the ordinary world through right (spiritual) knowledge, the divine Yogin moves about as the "Jīvanmukta" (as one who is liberated even while alive). (84)

Here ends the Sixteenth Chapter called the chapter on the nine Sthalas of the Māheśvarasthala in Śrīsidhānaśikhāmaṇi written by one by name Śivayogin who is adept in knowledge of Six Sthalas. (16)



सप्तदशः परिच्छेदः

प्रसादिस्थलान्तर्गतनवविधलिङ्गस्थलप्रसङ्गः

अगस्त्य उवाचेति—

स्थलानि तानि चोक्तानि यानि माहेश्वरस्थले।
वदस्व स्थलभेदं मे प्रसादिस्थलसंश्रितम्।।१।।

Agastya says—

Those sub-Sthalas found in the Māheśvarasthala, are told. Kindly tell me now the variety of Sthala perataining to the Prasādisthala. (1)

श्रीरेणुक उवाच —

स्थलभेदा नव प्रोक्ताः प्रसादिस्थलसंश्रिताः।
कायानुग्रहणं पूर्वमिन्द्रियानुग्रहं ततः।।२।।

प्राणानुग्रहणं पश्चात् ततः कायार्पितं मतम्।
करणार्पितमाख्यातं ततो भावार्पितं मतम्।।३।।

शिष्यस्थलं ततः प्रोक्तं शुश्रूषुस्थलमेव च।
ततः सेव्यस्थलं चैषां क्रमशः शृणु लक्षणम्।।४।।

Śrī Reṇuka said—

The types of sub-Sthalas coming under the Prasādisthala are told as nine; they are: 1. Kāyānugrahasthala, 2. Indriyānugrahasthala, 3. Prāṇānugraha-sthala, 4. Kāyārpitasthala, 5. Karaṇārpitasthala, 6. Bhāvārpitasthala, 7. Śiṣyasthala, 8. Śuśrūṣusthala and 9. Sevyasthala. Listen to the characteristics of these in order. (2-4)

अनुगृह्णाति यल्लोकान् स्वकायं दर्शयन्नसौ।
तस्मादेष समाख्यातः कायानुग्रहनामकः।।५।।

Since he (the Śivayogin in the Jīvanmukta stage) favours the worldly people by displaying his own person, he is called by the name "Kāyānugrāhaka" (he who favours by the vision of his body). (5)

यथा शिवोऽनुगृह्णाति मूर्तिमाविश्य देहिनः।
तथा योगी शरीरस्थः सर्वानुग्राहको भवेत्।।६।।

Just as Śiva confers his favour on the beings by entering into the statues, so does the Śivayogin confer his favour on all by remaining in his body. (6)

शिवः शरीरयोगेऽपि यथा सङ्गविवर्जितः।
तथा योगी शरीरस्थो निःसङ्गो वर्तते सदा।।७।।

Just as Śiva, although associated with a body, is free from any attachment to it, so does the Śivayogin remain without any attachment even though he is residing in a body.(7)

शिवभावनया युक्तः स्थिरया निर्विकल्पया।
शिवो भवति निर्धूतमायावेशपरिप्लवः।।८।।

The Śivayogin who is endowed with the conception of his Self as Śiva, which is firm and which is free from varied conception, is Śiva himself with inundation in the form of the influence of Māyā totally prevented.(8)

चित्तवृत्तिषु लीनासु शिवे चित्सुखसागरे।
अविद्याकल्पितं वस्तु नान्यत् पश्यति संयमी।।९।।

The self - restrained Śivayogin does not see anything created by ignorance, when his mental waves (inclinations) are totally merged into Śiva who is the ocean of consciousness and bliss.(9)

नेदं रजतमित्युक्ते यथा शुक्तिः प्रकाशते।
नेदं जगदिति ज्ञाते शिवतत्त्वं प्रकाशते।।१०।।

Just as conch-shell appears when it is said that this is not silver, so the Śivatattva alone appears when it is known that this is not the world.(10)

यथा स्वप्नकृतं वस्तु प्रबोधेनैव शाम्यति।
तथा शिवस्य विज्ञाने संसारं नैव पश्यति।।११।।

Just as an object seen in the dream disappears when one wakes up, so the Śivayogin does not see the world at all when he realises Paraśiva. (11)

अज्ञानमेव सर्वेषां संसारभ्रमकारणम्।
तन्निवृत्तौ कथं भूयः संसारभ्रमदर्शनम्।।१२।।

It is ignorance that is the cause for the delusion in the form of mundane existence (saṁsāra). When that (ignorance) is removed, how can there be the experience of the delusion of worldly existence? (12)

गलिताहङ्कृतिग्रन्थिः क्रीडाकल्पितविग्रहः।
जीवन्मुक्तश्चरेद्योगी देहिवन्निरुपाधिकः।।१३।।

The Yogin the knot of whose egoism is removed, who assumes forms for cosmic sport and who is liberated even while alive, moves about like one with a body and yet without limitations (upādhi). (13)

दर्शनात्परकायस्य करणानां विवेकतः।
इन्द्रियानुग्रहः प्रोक्तः सर्वेषां तत्त्ववेदिभिः।।१४।।

As the senses of all receive discriminative power by virtue of the sight of the Śivayogin (Parakāya), the latter is called Indriyānugraha (one favouring the senses) by the knowers of Śiva-Jīva unity (Tattva).(14)

इन्द्रियाणां समस्तानां स्वार्थेषु सति सङ्गमे।
रागो वा जायते द्वेषस्तौ योगी परिवर्जयेत्।।१५।।

When all the senses are related to their respective objects, either attachment is born or hatred. The Yogin gives up both.(15)

इन्द्रियाणां बहिर्वृत्तिः प्रपञ्चस्य प्रकाशिनी।
अन्तः शिवे समावेशो निष्प्रपञ्चस्य कारणम्।।१६।।

The outward operation of the senses is such as to reveal

the world. The infusion of their operations in Śiva inside is the cause for the worldlessness.(16)

क्षणमन्तः शिवं पश्यन् केवलेनैव चेतसा।
बाह्यार्थानामनुभवं क्षणं कुर्वन् दृगादिभिः।।१७।।

सर्वेन्द्रियनिरूढोऽपि सर्वेन्द्रियविहीनवान्।
शिवाहितमना योगी शिवं पश्यति नापरम्।।१८।।

Perceiving for a moment Śiva inside with his mere mind and getting for a moment the experience of the external objects through his eyes, etc., the Yogin who is without all senses even though he is endowed with all the senses, perceives Śiva and no one else with his mind fully rested in Śiva. (17-18)

न जरा मरणं नास्ति न पिपासा न च क्षुधा।
शिवाहितेन्द्रियस्यास्य निर्मानस्य महात्मनः।।१९।।

There is no old age, no death, no thirst, no hunger, in the case of this great soul (the Śivayogin) whose senses are rested in Śiva and who is free from all conceits.(19)

मनो यत्र प्रवर्तेत तत्र सर्वेन्द्रियस्थितिः।
शिवे मनसि सँल्लीने क्व चेन्द्रियविचारणा।।२०।।

यद्यत् पश्यन् दृशा योगी मनसा चिन्तयत्यपि।
तत्तत् सर्वं शिवाकारं संविद्रूपं प्रकाशते।।२१।।

Wherever the mind goes there all the senses go; when the mind is merged into Śiva, where is the consideration of the operation of senses? Whatever the Śivayogin sees through his eyes and also thinks about in mind, all that which shines in the form of conciousness is of the form of Śiva. (20-21)

करणैः सहितं प्राणं मनस्याधाय संयमी।
योजयेत् स शिवः साक्षात् यत्र नास्ति जगद्भ्रमः।।२२।।

The Yogin should station the life - breath along with the senses in the mind and associate it with Śiva. Then he is Śiva himself in whom there no delusion of the world. (22)

सर्वेन्द्रियप्रवृत्त्या च बहिरन्तः शिवं यजन्।
स्वच्छन्दचारी सर्वत्र सुखी भवति संयमी।।२३।।

Worshipping Śiva inside and outside through the operations of all the senses, the Yogin, who acts everywhere according to his sweet will, becomes filled with bliss.(23)

शिवस्य परकायस्य यत् तात्पर्यावलोकनम्।
तत्प्राणानुग्रहः प्रोक्तः सर्वेषां तत्त्वदर्शिभिः।।२४।।

That which consists in the realisation of everything as identical with that Śivaliṅga on the part of the Śivayogin whose body is Parabrahman, is said to be "Prāṇānanugraha", i.e., favour done to the life-breath of all beinga, by those who have realised that identity.(24)

प्राणो यस्य लयं याति शिवे परमकारणे।
कुतस्तस्येन्द्रियस्फूर्तिः कुतः संसारदर्शनम्।।२५।।

In the case of the Śivayogin whose life-breath gets absorbed into Śiva, the Supreme Cause, whence can there be the operation of the senses and whence can there be the appearance of worldly entanglements?(25)

करणेषु निवृत्तेषु स्वार्थसङ्गात् प्रयत्नतः।
तैः समं प्राणमारोप्य स्वान्ते शान्तमतिः स्वयम्।।२६।।

When the senses withdraw themselves from their respective objects, the Yogin harnesses his life-breath with them and retires himself into his peaceful Self.(26)

शान्तत्वात् प्राणवृत्तीनां मनः शाम्यति वृत्तिभिः।

तच्छान्तौ योगिनां किञ्चिच्छिवादन्यन्न दृश्यते।।२७।।

Due to the pacification of the functions of the Prāṇa, the mind becomes relieved of its functions. When that (mind) is thus pacified, nothing remains to the Yogins other than Śiva. (27)

प्राण एव मनुष्याणां देहधारणकारणम्।
तदाधारः शिवः प्रोक्तः सर्वकारणकारणम्।।२८।।

The life-breath is the cause for sustaining the body. The power of its sustaining is said to be Śiva, who is the cause of all causes. (28)

निराधारः शिवः साक्षात् प्राणस्तेन प्रतिष्ठितः।
तदाधारा तनुर्ज्ञेयः जीवो येनैव चेष्टते।।२९।।

Śiva is actually without any support. Prāṇa is supported by him. The support of it is to be known as the body by which the Jīva acts. (29)

शिवे प्राणो विलीनोऽपि योगिनो योगमार्गतः।
स्वशक्तिवासनायोगाद् धारयत्येव विग्रहम्।।३०।।

Although the Prāṇa of the Yogin is absorbed into Siva through the Yoga procedure, the Yogin sustains his body through the impression of his innate power.(30)

स चाभ्यासवशाद्भूयः सर्वतत्त्वातिवर्तिनि।
निष्कलङ्के निराकारे निरस्ताशेषविक्लवे।।३१।।

चिद्विलासपरिस्फूर्तिपरिपूर्णसुखाद्वये ।
शिवे विलीनः सर्वात्मा योगी चलति न क्वचित्।।३२।।

The Śivayogin whose prāṇa (life-breath) is absorbed with all its activities by virtue of practice in Śiva who is without a second, who transcends all the principles, who is without any defects, who is without form, who is free from all the impediments and who is singularly filled with complete bliss by virtue of the abundance of grace of consciousness, does not move even a bit.(31-32)

प्रध्वस्तवासनासङ्गात् प्राणवृत्तिपरिक्षयात्।
शिवैकीभूतसर्वात्मा स्याणुवद्भाति संयमी।।३३।।

Then self-restrained Śivayogin whose activities (of senses) have been merged into Śiva to become one with him, looks (niścala) like a post, because of the eradication of the impressions of objects and because of the stoppage of the movement of the life-breath.(33)

शिवस्य पररूपस्य सर्वानुग्रहिणोऽर्चने।
त्यागो देहाभिमानस्य कायार्पितमुदाहृतम्।।३४।।

The renuciation of the attachment to the body in his worship on the part of the Śivayogin who is Śiva incarnate and who confers favours on all, is known as Kāyārpaṇa (renunciation of bodily attachments). (34)

यदा योगी निजं देहं शिवाय विनिवेदयेत्।
तदा भवति तद्रूपं शिवरूपं न संशयः।।३५।।

When the Yogin surrenders his body to Śiva then that form of the Yogin becomes the form of Śiva. There is no doubt about it. (35)

इन्द्रियप्रीतिहेतूनि विषयासङ्गजानि च।
सुखानि सुखचिद्रूपे शिवयोगी निवेदयेत्।।३६।।

The Śivayogin should offer to Śiva of the nature of blissful consciousness the pleasures which are the means of giving delight to the senses and which are born of the association with the objects of senses. (36)

दर्शनात् स्पर्शनात् भुक्तेः श्रवणाद् घ्राणनादपि।

विषयेभ्यो यदुत्पन्नं शिवे तत्सुखमर्पयेत्।।३७।।

Whatever pleasure that arises form the objects of senses through seeing, touching, tasting, hearing and smelling, all that should be offered to Śiva. (37)

देहद्वारेण यद्यत् स्यात् सुखं प्रासङ्गमात्मनः।
तत्तन्निवेदयन् शम्भोर्योगी भवति निर्मलः।।३८।।

Whatever pleasure that occurs to the Self through the body, all that the Yogin offers to Śiva and becomes pure.(38)

आसञ्जनं समस्तानां करणानां परात्परे।
शिवे यत् तदिदं प्रोक्तं करणार्पितमागमे।।३९।।

The fastening of all the senses to Śiva who is the Supreme over the Supreme, has been called "Karaṇārpita" in the Āgamas. (39)

यद्यत्करणमालम्ब्य भुङ्क्ते विषयजं सुखम्।
तत्तच्छिवे समर्प्यैष करणार्पक उच्यते।।४०।।

This Śivayogin is called "Karaṇārpaka" (one who has surrendered the senses) by offering to Śiva all those senses (karaṇas) through which he can experience the joys born of the objects of senses.(40)

अहङ्कारमदोद्रिक्तमन्तःकरणवारणम् ।
बध्नीयाद् यः शिवालाने स धीरः सर्वसिद्धिमान्।।४१।।

He who binds the elephant in rut in the form of the inner sense which is infuriated by the intoxication of egoism to the post in the form of Śiva, is indeed, the bold hero who has accomplished all the powers. (41)

इन्द्रियाणां समस्तानां मनः प्रथममुच्यते।
वशीकृते शिवे तस्मिन् किमन्यैस्तद्वशानुगैः।।४२।।

The mind is said to be the foremost among all the senses. When that is controlled in Śiva, what to speak of other senses which are the subordinates under its control?(42)

इन्द्रियाणां वशीकारो निवृत्तिरिति गीयते।
लक्ष्यीकृते शिवे तेषां कृतः संसारगाहनम्।।४३।।

The controlling of the senses is spoken of as "nivṛtti" (repose). When Śiva is made their meeting point, whence can there be merging into the ocean of "saṁsāra"? (43)

संसारविषकान्तारसमुच्छेदकुठरिका ।
उपशान्तिर्भवेत् पुंसामिन्द्रियाणां वशीकृतौ।।४४।।

When the senses are brought under control, there will be cessation of desire for men which acts as the axe in cutting asunder the poisonous forest in the form of "saṁsāra".(44)

इन्द्रियैरेव जायन्ते पापानि सुकृतानि च।
तेषां समर्पणादीशे कुतः कर्मनिबन्धनम्।।४५।।

It is through the senses alone that the sins and merits arise. When they are surrendered to Śiva, the Lord, where is the scope for the bond of Karma?(45)

प्रकाशमाने चिद्वह्नौ बहिरन्तर्जगन्मये।
समर्प्य विषयान् सर्वान् मुक्तवज्जायते जनः।।४६।।

When the fire in the form of consciousness shines inside and outside as the world, one would offer all the objects of senses into it and would become like a man who is liberated. (46)

चित्तद्रव्यं समादाय जगज्जातं महाहविः।
चिद्वह्नौ जुह्वतामन्तः कुतः संसारविप्लवः।।४७।।

In the case of those who sacrifice into the fire of

consciousness by taking the great oblation in the form of "Citta" (mental forms) born from the world, whence can there be any tormentation of saṁsāra?(47)

आत्मज्योतिषि चिद्रूपे प्राणवायुनिबोधिते।
जुह्वन् समस्तविषयान् तन्मयो भवति ध्रुवम्।।४८।।

By sacrificing all the objects of senses as the oblation into the fire of Ātman (Śiva) which is of the nature of consciousness and which is enlightened by the life - breath, the Śivayogin surely becomes Śiva who is consciousness itself.(48)

इन्द्रियाणि समस्तानि शरीरं भोगसाधनम्।
शिवपूजाङ्गभावेन भावयन् मुक्तिमाप्नुयात्।।४९।।

Assuming that all the senses and the body which is the instrument of experience (enjoyment) as the materials for the worship of Śiva, the Yogin attains liberation.(49)

शिवे निश्चलभावेन भावानां यत्समर्पणम्।
भावार्पितमिदं प्रोक्तं शिवसद्भाववेदिभिः।।५०।।

The dedication of the mental inclinations (feelings, etc.,) to Śiva with unswerving devotion, is said to be "Bhāvārpita" (offering of one's Bhāvas) by the knowers of the true state of Śiva. (50)

चित्तस्थसकलार्थानां मननं यत्तु मानसे।
तदर्पणं शिवे साक्षन्मानसो भाव उच्यते।।५१।।

The dedication actually to Śiva of the mental reflections of all the ideas stored in the intellect, constitutes the offering of the mental concepts. (51)

भाव एव हि जन्तूनां कारणं बन्धमोक्षयोः।
भावशुद्धौ भवेन्मुक्तिर्विपरीते तु संसृतिः।।५२।।

Bhāva is the cause of bondage and liberation in the case of beings. When the Bhāva is pure, there is liberation and when it is the opposite, there is transmigration (bondage or mundane life). (52)

भावस्य शुद्धिराख्याता शिवोऽहमिति योजना।
विपरीतसमायोगे कुतो दुःखनिवर्तनम्।।५३।।

The abstraction of the feeling as "I am Śiva" is said to be the purity of Bhāva. But when the cherishment as otherwise (i.e., duality) is there, whence can there be the removal of sorrow?(53)

भोक्ता भोग्यं भोजयिता सर्वमेतच्चराचरम्।
भावयन् शिवरूपेण शिवो भवति वस्तुतः।।५४।।

One becomes in fact Śiva by cherishing all this movable and immoval objects falling into the categories of the enjoyer, the enjoyed and the one who prompts to enjoy, as of the nature of Śiva. (54)

मिथ्येति भावयन् विश्वं विश्वातीतं शिवं स्मरन्।
सत्तानन्दचिदाकारं कथं बद्धुमिहार्हति।।५५।।

Assuming that the world is non-eternal and reflecting on Śiva who is transcending the world as of the nature of existence, intelligence and bliss, how can he (the Śivayogin) be subjected to bondage?(55)

सर्वं कर्मार्चनं शम्भोर्वचनं तस्य कीर्तनम्।
इति भावयतो नित्यं कथं स्यात्कर्मबन्धनम्।।५६।।

In the case of him (the Śivayogin) who thinks always that all his actions are the items of worship and that all his words are the songs in praise of Śiva, how can there be bondage through "Karman"? (56)

सर्वेन्द्रियगतं सौख्यं दुःखं वा कर्मसम्भवम्।

शिवार्थं भावयन् योगी जीवन्मुक्तो भविष्यति।।५७।।

Reflecting that the joy and sorrow arising due to Karma obtained through all the senses as dedicated to Śiva, the Yogin becomes "Jīvanmukta". (57)

शासनीयो भवेद्यस्तु परकायेन सर्वदा।
तत्प्रसादात्तु मोक्षार्थी स शिष्य इति कीर्तितः।।५८।।

He who is always to be instructed by the Śivayogin (Parayogin) and who is an aspirant for liberation through Śivayogin's favour, is termed as "the disciple" (Śiṣya). (58)

भावो यस्य स्थिरो नित्यं मनोवाक्कायकर्मभिः।
गुरौ निजे गुणोदारे स शिष्य इति गीयते।।५९।।

He whose attachment towards his Guru, the one who has the abundance of merits, is always firm in mind, speech and physical action, has been eulogised as the "Śiṣya". (59)

शान्तो दान्तस्तपश्शीलः सत्यवाक् समदर्शनः।
गुरौ शिवे समानस्थः स शिष्याणामिहोत्तमः।।६०।।

He who is calm, who is self - restrained, who is given to penance, who speaks the truth, who looks upon all with equality and who treats the Guru and Śiva with equal regard, is the best among the "Śiṣyas".(60)

गुरुमेव शिवं पश्येच्छिवमेव गुरुं तदा।
नैतयोरन्तरं किञ्चिद्विजानीयाद्विचक्षणः।।६१।।

शिवाचारे शिवध्याने शिवज्ञाने च निर्मले।
गुरोरादेशमात्रेण परां निष्ठामवाप्नुयात्।।६२।।

The wise one (Śiṣya) looks upon the Guru as Śiva and Śiva as the Guru. He does not think of any difference between them. (61) He cherishes extreme devotion on the mere direction of the Guru, towards the Śaiva practices, meditation on Śiva and the flawless knowledge of Śiva.(62)

ब्रह्माण्डबुद्बुदोद्भूतं मायासिन्धुं महत्तरम्।
गुरोः कवलयत्याशु कटाक्षवडवानलः।।६३।।

गुरोः कटाक्षवेधेन शिवो भवति मानवः।
रसवेधाद् यथा लोहो हेमतां प्रतिपद्यते।।६४।।

The submarine fire in the form of Guru's gracious glance consumes at once the great ocean of Māyā wherein the bubbles in the form of worlds rise. (63) Through the piercing of the gracious glance of the Guru the man becomes Śiva, just as through the piercing of the quick-silver the metal (copper) becomes gold.(64)

न लङ्घयेद् गुरोराज्ञां ज्ञानमेव प्रकाशयन्।
शिवासक्तेन मनसा सर्वसिद्धिमवाप्नुयात्।।६५।।

Showing the knowledge of "non-duality" with Śiva, the Śiṣya should never transgress the direction of the Guru. But with his mind fully attached to Śiva he would attain all the powers.(65)

शिवादन्यज्जगन्मिथ्या शिवः संवित्स्वरूपकः।
शिवस्त्वमिति निर्दिष्टो गुरुणा मुक्त एव सः।।६६।।

That the world is apart from Śiva is false and Śiva is of the nature of consciousness. He who is instructed by the Guru that "you are Śiva", is, indeed, liberated. (66)

गुरोर्लब्ध्वा महाज्ञानं संसारामयभेषजम्।
मोदते यः सुखी शान्तः स जीवन्मुक्त एव हि।।६७।।

After having obtained the knowledge of the principal Upaniṣadic statements (through the Guru), which is the medicine for the disease in the form of transmigration, he who takes delight in that and who becomes happy and

peaceful, is, indeed, "Jīvanmukta". (67)

बोध्यमानः स गुरुणा परकायेन सर्वदा।

तच्छुश्रूषारतः शिष्यः शुश्रूषुरिति कीर्त्यते।।६८।।

Being instructed always by the Guru who is the Parakāya (he who has the Supreme Śiva as his body), the disciple is called Śuśrūṣu, as he is ever fond of hearing (serving) the Guru. (68)

किं सत्यं किं नु वासत्यं क आत्मा कः परः शिवः।

इति श्रवणसंसक्तो गुरोः शिष्यो विशिष्यते।।६९।।

What is the truth? What is the untruth? Who is Ātman? Who is the Supreme Śiva? The disciple who is interested in hearing the answers to the above questions, is superior to all. (69)

श्रुत्वा श्रुत्वा गुरोर्वाक्यं शिवसाक्षात्क्रियावहम्।

उपशाम्यति यः स्वान्ते स मुक्तिपदमाप्नुयात्।।७०।।

He who, having heard repeatedly the words of the Guru which lead to the realisation of Śiva, becomes calm inside, can attain to the state of liberation. (70)

न बुध्यति गुरोर्वाक्यं विना शिष्यस्य मानसम्।

तेजो विना सहस्रांशोः कथं स्फुरति पङ्कजम्।।७१।।

Without the teaching of the Guru, the mind of the disciple does not wake up. How can the lotus bloom without the rays of the sun?(71)

सूर्यस्योदयमात्रेण सूर्यकान्तः प्रकाशते।

गुरोरालोकमात्रेण शिष्यो बोधेन भासते।।७२।।

Just by the rise of the sun, the "Sūryakānta" stone begins to shine. Just by the Look of the Guru, the disciple is brightened with knowlege. (72)

अद्वैतपरमानन्दप्रबोधैकप्रकाशकम् ।

उपायं शृणुयाच्छिष्यः सद्गुरुं प्राप्य प्राञ्जलिः।।७३।।

The disciple should approach with folded hands the worthy Guru and hear from him the means which singularly reveals the experience of the bliss of non-duality (with Śiva). (73)

किं तत्त्वं परमं ज्ञेयं केन सर्वे प्रतिष्ठिताः।

कस्य साक्षात्क्रिया मुक्तिः कथयेति समासतः।।७४।।

Which is the Supreme Principle (Reality) to be known? By whom all are sustained. Whose realisation is Mukti? Tell me in brief. (74)

इति प्रश्ने कृते पूर्वं शिष्येण नियतात्मना।

ब्रूयात्तत्त्वं गुरुस्तस्मै येन स्यात् संसृतेर्लयः।।७५।।

Having been first asked thus by the disciple, who is trained in self-control, the Guru should teach the fundamental truth by which transmigration is arrested. (75)

शिव एव परं तत्त्वं चिदानन्दसदाकृतिः।

स यथार्थस्तदन्यस्य जगतो नास्ति नित्यता।।७६।।

Śiva alone who is of the nature of intelligence, bliss and existence, is the Supreme Truth (Entity). He is the eternal reality and there is no eternatity in the case of the world other than him.(76)

अयथार्थप्रपञ्चोऽयं प्रतितिष्ठति शङ्करे।

सदात्मनि यथा शुक्तौ रजतत्त्वं व्यवस्थितम्।।७७।।

This non-eternal world is stationed in Śiva, just as the idea of silverness is stationed in the conch-shell which is of the nature of existence. (77)

शिवोऽहमिति भावेन शिवे साक्षात्कृते स्थिरम्।
मुक्तो भवीत संसारान्मोहग्रन्थेर्विभेदत:।।७८।।

When Śiva is realised with a firm conception that "I am Śiva", one attains liberation with the knot of delusion in the form of transmigration cut off. (78)

शिवं भावय चात्मानं शिवादन्यं न चिन्तय।
एवं स्थिरे शिवाद्वैते जीवन्मुक्तो भविष्यसि।।७९।।

(The Guru says): "Realise your Self as Śiva. Do not think of anything other than Śiva. When the non-duality with Śiva is firm, you will become liberated even while you are alive". (79)

एवं प्रचोदित: शिष्यो गुरुणा गुणशालिना।
शिवमेव जगत् पश्यन् जीवन्मुक्तोऽभिजायते।।८०।।

Having been urged like this by the Guru who is endowed with merits, the disciple, looking upon the world as Śiva, becomes "Jīvanmukta" (80)

गुरुवाक्यामृतास्वादात् प्राप्तबोधमहाफल:।
शुश्रूषुरेव सर्वेषां सेव्यत्वात् सेव्य उच्यते।।८१।।

The Śuśrūṣu himself who has abtained the great reward in the form of knowledge through the tasting of the nectar in the form of Guru's teaching, is called "Sevya" because he is worthy to be served by all. (81)

गुरूपदिष्टे विज्ञाने चेतसि स्थिरतां गते।
साक्षात्कृतशिव: शिष्यो गुरुवत् पूज्यते सदा।।८२।।

The disciple (Sevya) who has the actual sight of Śiva in himself when the special knowledge imparted by the Guru becomes steady in his mind, should be always worshipped like the Guru. (82)

ज्ञानादाधिक्यसम्पत्तिर्गुरोर्यस्मादुपस्थिता ।
तस्माज्ज्ञानागमाच्छिष्यो गुरुवत् पूज्यतां व्रजेत्।।८३।।

By virtue of the dawn of that knowledge by which the excess of awareness had come to the Guru, the disciple attains to the state of being worshipped like the Guru.(83)

शिवोऽहमिति भावस्य नैरन्तर्याद् विशेषत:।
शिवभावे समुत्पन्ने शिववत् पूज्य एव स:।।८४।।

When the nature of Śiva springs up in the disciple by virtue of uninterrupted cherishing of the notion, "I am Śiva", he is worthy to be worshipped like Śiva. (84)

विषयासक्तचित्तोऽपि विषयासङ्गवर्जित:।
शिवभावयुतो योगी सेव्य: शिव इवापर:।।८५।।

Although his mind is attached to the objects of senses, he is free from the associations with the objects, the Yogin who is endowed with the nature of Śiva is worthy to be served like another Śiva. (85)

मुक्त: संशयपाशत: स्थिरमना बोधे च मुक्तिप्रदे
मोहं देहभृतां दृशा विघटयन् मूलं महासंसृते:।
सत्तानन्दचिदात्मके निरुपमे शैवे परस्मिन् पदे
लीनात्मा क्षयितप्रपञ्चविभवो योगी जनै: सेव्यते।।८६।।

इति श्रीमत्षट्स्थलब्रह्मिणा शिवयोगिनाम्ना
विरचिते वीरशैवधर्मनिर्णये श्रीसिद्धान्तशिखामणौ
प्रसादिस्थलाश्रितनवलिङ्गप्रसङ्गो
नाम सप्तदश: परिच्छेद: समाप्त:।।१७।।

The Yogin who is free from the fetters of doubts, who is firm-minded in respect of the knowledge giving rise to

liberation, who drives away the delusion of the beings which is the root-cause of severe transmigration, whose mind is merged into the highest state of Śiva which is of the nature of existence, intelligence and bliss and which is beyond comparison and whose grandeur of the world is eradicated, is being served by all people.(86)

Here ends the seventeenth chapter in the Śrīsiddhāntaśikhāmaṇi, which is the authority on the Vīraśaiva religion, dealing with the nine Liṅgasthalas pertaining to the Prasādisthala Written by Śrī Śivayogi who has attained Brahmanhood with The Knowledge Six Sthalas (17)



अष्टादशः परिच्छेदः

प्राणलिङ्गिस्थलान्तर्गतनवविधलिङ्गस्थलप्रसङ्गः

अथागस्त्यप्रश्नः—

प्रसादिस्थलसम्बद्धाः स्थलभेदाः प्रकीर्तिताः।
प्राणलिङ्गिस्थलारूढान् स्थलभेदान् वदस्व मे।।१।।

Agastya says—

The kinds of Liṅgasthalas pertaining to the Prasādisthala have been told. Please tell me the kinds of Liṅgasthalas connected with the Prāṇaliṅgisthala. (1)

स्थलानां नवकं प्रोक्तं प्राणलिङ्गिस्थलाश्रितम्।
आदावात्मस्थलं प्रोक्तमन्तरात्मस्थलं ततः।।२।।

परमात्मस्थलं पश्चान्निर्देहागमसंज्ञितम्।
निर्भावागमसंज्ञं च ततो नष्टागमस्थलम्।।३।।

आदिप्रसादनामाथ ततोऽप्यन्त्यप्रसादकम्।
सेव्यप्रसादकं चाथ शृणु तेषां च लक्षणम्।।४।।

Nine Sthalas (Liṅgasthalas) are told as belonging to the Prāṇaliṅgisthala. They are: 1. Ātmasthala, 2. Antarātmasthala, 3. Paramātmasthala, 4. Nirdehāgamasthala, 5. Nirbhāvāgamasthala, 6. Naṣṭāgamasthala, 7. Ādi-prasādisthala, 8. Antyaprasādisthala and 9. Sevyaprasādisthala. Their characteristics are told. Please listen. (2-4)

जीवभावं परित्यज्य यदा तत्त्वं विभाव्यते।
गुरोश्च बोधयोगेन तदात्मायं प्रकीर्तितः।।५।।

When the aspirant discards the nature of the Individual Self and assumes the state of Supreme Unity with Śiva (tattva) by virtue of the teachings of the Guru, he is called "Ātman".(5)

वालाग्रशतभागेन सदृशो हृदयस्थितः।
अश्नन् कर्मफलं सर्वमात्मा स्फुरति दीपवत्।।६।।

The Jīvātman who is equal to a hundredth part of the tip of a hair, flashes like a lamp residing in the heart and enjoys all the fruits of Karman. (6)

आत्मापि सर्वभूतानामन्तःकरणमाश्रितः।
अणुभूतो मलासङ्गादादिकर्मनियन्त्रितः।।७।।

Although He (Paraśivabrahman) is the Ātman of all beings, he assumes the atomic form due to association with impurities (such as Āṇavamala, etc.,) and resorts to the inner sense (in the form of Ahaṅkāra) by remaining under

the control of the previous Karma (i.e, fruits of Karma). (7)

जपायोगाद्याथा रागः स्फटिकस्य मणेर्भवेत्।
तथाऽहङ्कारसम्बन्धादात्मनो देहमानिता।।८।।

Just as due the relation (nearness) of the (red) Japā flower, there is redness of the crystal bead, so is the conceit of the body for the Ātman due to his association with the Ahaṅkāra.(8)

अशरीरोऽपि सर्वत्र व्यापकोऽपि निरञ्जनः।
आत्मा मायाशरीरस्थः परिभ्रमति संसृतौ।।९।।

Although he is without a body, he is everywhere; although he is all-pervasive, he is not touched by anything; this Ātman revolves in the cycle of birth and death residing in the body made up of Māyāśakti. (9)

आत्मस्वरूपविज्ञानं देहेन्द्रियविभागतः।
अखण्डब्रह्मरूपेण तदात्मप्राप्तिरुच्यते।।१०।।

The knowledge of the nature of Ātman as distinguished from the body and the senses and as of the form the Absoulte Brahman, is said to be the attainment of the Ātman. (10)

न चास्ति देहसम्बन्धो निर्देहस्य स्वभावतः।
अज्ञानकर्मयोगेन देही भवति भुक्तये।।११।।

To him (i.e., Brahman) who is in his real state not endowed with a body, there is no relation with the body. Being associated with nescience and fund of Karman, he becomes an embodied Soul for enjoying (the fruits of Karman). (11)

नासौ देवो न गन्धर्वो न यक्षो नैव राक्षसः।
न मनुष्यो न तिर्यक्च न च स्थावरविग्रहः।।१२।।

This embodied Soul is not the Deva, not the Gandharva, not the Yakṣa, not the Rākṣasa; nor is he manuṣya, nor an animal; not even a static image. (12)

नानाकर्मविपाकाश्च नानायोनिसमाश्रिताः।
नानायोगसमापन्नाः नानाबुद्धिविचेष्टिताः।।१३।।

नानामार्गसमारूढाः नानासङ्कल्पकारिणः।
अस्वतन्त्राश्च किञ्चिज्ज्ञाः किञ्चित्कर्तृत्वहेतवः।।
लीलाभाजनतां प्राप्ताः शिवस्य परमात्मनः।।१४।।

The embodied Souls, the results of whose actions are varied, who resort to various wombs for their birth, who think of various attainments, who are made to act through several intentions, who take to several religious paths, who carry out various purposes, who are without freedom, who are of limited intelligence and who can be instrumental to limited action, are the objects of cosmic sport for Śiva, the Supreme Soul. (13-14)

चोदिता परमेशेन स्वस्वकर्मानुसारतः।
स्वर्गं वा नरकं वापि प्राणिनो यान्ति कर्मिणः।।१५।।

Having been impelled by the Supreme Lord, the beings who have the fund of Karman go to heaven or hell in accordance with their respective Karman. (15)

पुनः कर्मावशेषेण जायन्ते गर्भकोटरात्।
जाता मृताः पुनर्जाताः पुनर्मरणभाजिनः।।
भ्रमन्ति घोरसंसारे विश्रान्तिकथया विना।।१६।।

Again due to the residue of Karman, they (the beings) are again born from the cavity of the womb. They are born and they die. They are born again and meet with death again. Thus they go round in the terrible cycle of transmigartion, without any possibility of interruption. (16)

जीवत्वं दुःखसर्वस्वं तदिदं मलकल्पितम्।
निरस्यते गुरोर्बोधाज्ज्ञानशक्तिः प्रकाशते।।१७।।

The state of the being is essentially sorrow only and this is due to the Malas. This will be eradicated through the instruction (guidance) of the Guru. Then the power of Self-knowledge shines. (17)

यदा निरस्तं जीवत्वं भवेद् गुर्वनुबोधतः।
तदान्तरात्मभावोऽपि निरस्तस्य भवेद् ध्रुवम्।।१८।।

When the nature of the embodied Soul is given up due to the knowledge given by the Guru, then he who has given up that nature, gets the form of the inner-most Ātman with all certainty. (18)

देहस्थितोऽप्ययं जीवो देहसङ्गविवर्जितः।
बोधात् परात्मभावित्वादन्तरात्मेति कीर्तितः।।१९।।

Although residing in the body, this Soul is freed from the association with the body. Since he is in the capacity of the Paramātman through Self-realisation, he is called "Antarātman". (19)

आत्मान्तरालवर्तित्वाज्जीवात्मपरमात्मनोः।
योगादुभयधर्माणामन्तरात्मेति कीर्तितः।।२०।।

The "Ātman" is called "Antarātman" because he stands between the "Jivātman" and the "Paramātman" and because there is fusion of the characteristics of both of them. (20)

अहङ्कारस्य सम्बन्धान्मनुष्यत्वादिविभ्रमः।
न स्वभाव इति ज्ञानादन्तरात्मेति कथ्यते।।२१।।

Due to the association with "egoism" (the notion of I and mine), the delusion that I am man, etc., occurs. When the knowledge that 'it is not my real nature' arises, then the "Ātman" is called "Antarātman". (21)

यथा पद्मपलाशस्य न सङ्गो वारिणा भवेत्।
तथा देहजुषोऽप्यस्य न शरीरेण सङ्गतिः।।२२।।

नीडस्थितो यथा पक्षी नीडाद्भिन्नः प्रदृश्यते।
देहस्थितस्तथात्मायं देहादन्यः प्रकाशते।।२३।।

Just as there is no association of the lotus leaf with water, so there is no association with the body in his case although he possesses a body. (22) Just as the bird residing in the nest appears different from the nest, so does the Ātman residing in the body appear different from the body. (23)

आच्छाद्यते यथा चन्द्रो मेघैरसङ्गवर्जितैः।
तथात्मा देहसङ्घातैरसङ्गपरिवेष्टितः।।२४।।

Just as the moon is covered by the clouds which do not stick to him, so is the Ātman encircled by the aggregates of the body, etc., without being touched by them. (24)

निर्ममो निरहङ्कारो निरस्तोपाधिविक्लवः।
देहस्थोऽपि सदा ह्यात्मा शिवं पश्यति योगतः।।२५।।

The Ātman who, although residing in the body, is without the notion of 'I and mine', who is without 'egoism' and who has the obstructions of adjuncts eradicated, realises Śiva through Yoga. (25)

भोक्तृभोज्यपरित्यागात् प्रेरकस्य प्रसादतः।
भोक्तृताभावगलितः स्फुरत्यात्मा स्वभावतः।।२६।।

By relinquishing the notions of the enjoyer and the enjoyed through the gracious favour of the inspirer (Śiva), the Ātman appears in his pure nature (as Śiva) with his

inclination of being the enjoyer slipped away. (26)

सर्वेषां प्रेरकत्वेन शम्भुरन्त:स्थित: सदा।
तत्परिज्ञानयोगेन योगी नन्दति मुक्तवत्।।२७।।

Śambhu resides always inside as the inspirer of all. Through the meditation leading to that realisation, the Yogin experiences the delight like one liberated. (27)

निर्धूते तत्प्रबोधेन मले संसारकारणे।
सामरस्यात् परात्मस्थात् परमात्मायमुच्यते।।२८।।

When all the defilements of ignorance (Malas) that cause transmigration, are washed away by that enlightenment, this "Antarātman" comes to be called "Paramātman," as he becomes one with the Supreme Ātman. (28)

सर्वेषामात्मभेदानामुत्कृष्टत्वात् स्वतेजसा।
परमात्मा शिव: प्रोक्त: सर्वगोऽपि प्रकाशवान्।।२९।।

As he is the most effulgent of all the Souls through his own lustre, although he resides in all beings with lustre, Śiva is called the Paramātman.(29)

ब्रह्माण्डबुद्बुदस्तोमा यस्य मायामहोदधौ।
उन्मज्जन्ति निमज्जन्ति परमात्मा स उच्यते।।३०।।

He in whose great ocean of Māyā the multitudes of bubbles in the form of worlds rise and submerge, is called the Paramātman. (30)

यस्मिन् ज्योतिर्गणा: सर्वे स्फुलिङ्गा इव पावकात्।
उत्पत्य विलयं यान्ति तद्रूपं परमात्मन:।।३१।।

That form in which the hosts of luminaries rise like the sparks from the fire and merge again, is the form of the Paramātman. (31)

यस्मिन् समस्तवस्तूनि कल्लोला इव वारिधौ।
सम्भूय लयमायान्ति तद्रूपं परमात्मन:।।३२।।

That in which all the objects merge together like the waves in the ocean, is the form of the Paramātman.(32)

निरस्तमलसम्बन्धं नि:शेषजगदात्मकम्।
सर्वतत्त्वोपरि प्रोक्तं स्वरूपं परमात्मन:।।३३।।

It is said that the nature of the Paramātman who has his relation with the Malas totally eradicated, is the very life-principle of the entire world and stands above all the Principles. (33)

यथा व्याप्य जगत्सर्वं स्वभासा भाति भास्कर:।
तथा स्वशक्तिभिर्व्याप्य परमात्मा प्रकाशते।।३४।।

Just as the sun shines with his own brightness by enveloping the entire world, so does the Paramātman shine by enveloping (the universe) with his "Śaktis".(34)

विश्वतो भासमानोऽपि विश्वमायाविलक्षण:।
परमात्मा स्वयंज्योतीरूपो जीवात्मनां भवेत्।।३५।।

Although appearing everywhere and yet remaining away from the Māyā of the world, the Paramātman shines as their inner light in the Individual Souls. (35)

देहिनोऽपि परात्मत्वभाविनो निरहङ्कृते:।
निरस्तदेहधर्मस्य निर्देहागम उच्यते।।३६।।

The Śivayogin, although possessing a body, assumes a state of bodilessness (nirdeha) with the realisation that he is Paramātman himself, egoism being removed and attachment to the peculiar properties of the body being suspended. (36)

गलिते ममताहन्ते संसारभ्रमकारणे।

पराहन्तां प्रविष्टस्य कुतो देहः कुतो रतिः।।३७।।

केवले निष्प्रपञ्चौघे गम्भीरे चिन्महोदधौ।
निमग्नमानसो योगी कथं देहं विचिन्तयेत्।।३८।।

अपरिच्छेद्यमात्मानं चिदम्बरमिति स्मरन्।
देहयोगेऽपि देहस्थैर्विकारैर्न विलिप्यते।।३९।।

अखण्डसंविदाकारमद्वितीयं सुखात्मकम्।
परमाकाशमात्मानं मन्वानः कुत्र मुह्यति।।४०।।

When the notions of 'I and mine' (ahantā and mamatā) which cause the delusion of worldly life (subjected to transmigration), slip away, where is the body and where is attachment to it in the case of the Yogin who has assumed the state of being the Supreme Soul? (37) When the Yogin has his mind merged into the profound ocean of consciousness which is consisting in the stream of 'worldlessness', how can he think of the body? (38) Cherishing his Ātman as the partless ether of consciousness even while having a body, the Yogin is not affected by the deformities (peculiarities) found in the body. (39) Realising himself as the Supreme Ether (Paramātman) which is of the nature of absolute awareness, which is without a second and which is blissful, where can he have delusive attachment? (40)

उपाधिविहिता भेदा दृश्यन्ते चैकवस्तुनि।
इति यस्य मतिः सोऽयं कथं देहमितो भवेत्।।४१।।

How can he who has the clear awareness that differences consequent on adjuncts are found regarding a single object, be limited to the body at all? (41)

भेदबुद्धिः समस्तानां परिच्छेदस्य कारणम्।
अभेदबुद्धौ जातायां परिच्छेदस्य का कथा।।४२।।

The idea of difference is the cause of division in the case of all objects. When the idea of non-difference dawns, where is the scope for the talk about division? (42)

शिवोऽहमिति यस्यास्ति भावना सर्वगामिनी।
तस्य देहेन सम्बन्धः कथं स्यादमितात्मनः।।४३।।

In the case of him who has the all-comprehensive idea of "Śivo'ham" (I am Śiva) and who has been in the state of unlimited Ātman (i.e., Paramātman), how can there be any relation with body? (43)

व्यतिरेकात्स्वरूपस्य भावान्तरनिराकृतेः।
भावो विकारनिर्मुक्तो निर्भावागम उच्यते।।४४।।

The mental state (of the Śivayogin) which is free from all agitations, when other thoughts (bhāvāntara) that are not in conformity with the true nature of the Self are discarded, is called "Nirbhāvāgama" (44)

अहं ब्रह्मेति भावस्य वस्तुद्वयसमाश्रयः।
एकीभूतस्य चिद्व्योम्नि तदभावो विनिश्चितः।।४५।।

The conception that "I am Brahman" rests on dual entity. But that conception is decidedly absent in one who has mergd into the Ether of Supreme Intelligence (i.e., the Paramātman). (45)

एकभावनिरूढस्य निष्कलङ्के चिदम्बरे।
क्व जातिवासनायोगः क्व देहित्वं परिभ्रमः।।४६।।

To one who has ascended to the state of non-duality in the spotless Ether of Intelligence (Cit), where is the association with the depravities of castes and creeds? Where is the corporality? Where is the delusion (of existence)? (46)

शून्ये चिदम्बरे स्थाने दूरे वाङ्मानसाध्वनः।

विलीनात्मा महायोगी केन किं वापि भावयेत्।।४७।।

The Mahāyogin has his Ātman merged into the Ether of Intelligence which is formless and which is beyond the range of speech and mind. In what manner or which object can he think of in that state? (47)

अविशुद्धे विशुद्धे वा स्थले दीप्तिर्यथा रवेः।
पतत्येवं सदाद्वैती सर्वत्र समवृत्तिमान्।।४८।।

Just as the light of the sun falls in any place which my be clean or may not be clean, so the Yogin who is in the state of non-duality with Śiva, is always of aqual attitude everywhere.(48)

न बिभेति जरामृत्योर्न क्षुधाया वशं व्रजेत्।
परिपूर्णनिजानन्दं समास्वादन् महासुखी।।४९।।

Experiencing or tasting the sweetness of the absolute bliss of the Self, the Yogin who has become extremely delighted, does not fear old age and death and would not surrender to hunger. (49)

भेदशून्ये महाबोधे ज्ञात्रादित्रयहीनकः।
ज्ञानस्य नष्टभावेन नष्टागम इहोच्यते।।५०।।

As the triad (tripuṭī) of the knower (Jñātṛ), known (Jñeya) and knowledge (Jñāna) is totally absent from that state of the highest enlightenment, which is free from all distintions, the consideration of duality is lost and this is the "Naṣṭāgamasthala" (the state characterised by the absence of distinction) in the case of the Śivayogin. (50)

अद्वैतवासनाविष्टचेतसां परयोगिनाम्।
पश्यतामन्तरात्मानं ज्ञातृत्वं कथमन्यथा।।५१।।

In the case of the Parayogins whose conscience is indelibly charged with the impression of non-duality and who perceive introspectively their own innermost Self, how can there be any state of being the knower of something (other than their Self)? (51)

अकर्ताऽहमवेत्ताहमदेहोऽहं निरञ्जनः।
इति चिन्तयतः साक्षात् संविदेव प्रकाशते।।५२।।

In the case of him who thinks of himself as "I am not the doer", "I am not the knower", "I am bodiless", "I am unattached to any thing", what actually appears is the "Consciousness" alone. (52)

निरस्तभेदजल्पस्य निरीहस्य प्रशाम्यतः।
स्वे महिम्नि विलीनस्य किमन्यज्ज्ञेयमुच्यते।।५३।।

In the case of the Śivayogin in whom the talk of duality is totally subsided, who is without desire, who is calm and who has merged into his own greatness, what else can be regarded as "knowable"? (53)

एकीभूते निजाकारे संविदा निष्प्रपञ्चया।
केन किं वेदनीयं तद्वेत्ता कः परिभाष्यते।।५४।।

When the Śivayogin has become inseparably one with his own original form (i.e., the Paramātman—saccidānanda form) with his experience (of Śivādvaita) which is free from all attachments to the world, what is to be known and by what? Who is told as the knower of that? (54)

महासत्ता महासंविद् विश्वरूपा प्रकाशते।
तद्भिना नास्ति वस्त्वेकं भेदबुद्धिं विमुञ्चतः।।५५।।

To the Śivayogin, the most extensive existence and the most enveloping consciousness appear as the world. Apart from that there is no other object in the case of him who has given up the conception of difference. (55)

सर्वाधिष्ठातृकः शम्भुरादिस्तस्य प्रसादतः।

आदिप्रसादीत्युक्तोऽयं निर्विकारपदे स्थितः।।५६।।

Śambhu (Śiva), the substratum of all, is "Ādi" (the cause); with his (Ādi-Śiva's) favour gained, this Yogin, who is in a state of tranquility, comes to be called as the "Ādiprasādin" [one who has gained the gracious favour of Śiva, the source (ādi) of all]. (56)

अनेकजन्मशुद्धस्य निरहङ्कारभाविनः।
अप्रपञ्चस्यादिदेवः प्रसीदति विमुक्तये।।५७।।

शिवप्रसादसम्पत्त्या शिवभावमुपेयुषि।
शिवादन्यज्जगज्जालं दृश्यते न च दृश्यते।।५८।।

शम्भोः शिवप्रसादेन संसारच्छेदकारिणा।
मोहग्रन्थिः विनिर्भिद्य मुक्तिं यान्ति विवेकिनः।।५९।।

Paraśiva, the origin of all, confers his grace for liberation on the Yogin who is rendered pure in many lives, who is without any feeling of pride and who is not attached to the world. (57) To him who has attained to the state of Śiva through the abundance of favour of Śiva, the net-work of the worlds, although appearing as different from Śiva, does not appear so. (58) The enlightened Yogins attain to liberation by breaking the knot of infatuation through the auspicious grace of Śambhu which is the cause for the eradication of transmigration. (59)

विना प्रसादमीशस्य संसासो न निवर्तते।
विना सूर्योदयं लोके कुतः स्यात् तमसो लयः।।६०।।

Without the gracious favour of Śiva, the cycle of transmigration does not stop. Whence can there be the disappearance of darkness in the world without the rising of the sun? (60)

सर्वानुग्राहकः शम्भुः केवलं कृपया प्रभुः।
मोचयेत् सकलान् जन्तून् न किञ्चिदिह कारणम्।।६१।।

Śambhu, the Lord, who is the doer of favour to all, releases all the beings from bondage merely out of compassion. There is no other cause for that. (61)

लयः सर्वपदार्थानामन्त्य इत्युच्यते बुधैः।
प्रसादोऽनुभवस्तस्य तद्वानन्त्यप्रसादवान्।।६२।।

That (Paramātman) into which all things are absorbed, is called "Antya" (final resort) by the learned; the realisation of him as one's Self is the Prasāda (gracious favour); he who possesses that (antyaprasāda) is called the "Antyaprasādin". (62)

देवतिर्यङ्मनुष्यादिव्यवहारविकल्पना ।
मायाकृता परे तत्त्वे तल्लये तत्क्षयो भवेत्।।६३।।

The variety of usage as god, animal, human being, etc., is all created by Māyā. When that (Māyā) gets absorbed in the Supreme Principle (Śiva), the variety too will disappear. (63)

साक्षात्कृते परे तत्त्वे सच्चिदानन्दलक्षणे।
क्व पदार्थपरिज्ञानं कुतो ज्ञातृत्वसंभवः।।६४।।

When the Supreme Principle (Paraśiva) which is of the nature of existence, intelligence and bliss, is realised, where is the particular knowledge of the objects? Whence is the appearance of the knower? (64)

सुषुप्तस्य यथा वस्तु न किञ्चिदपि भासते।
तथा मुक्तस्य जीवस्य न किञ्चिद्वस्तु दृश्यते।।६५।।

Just as not even a single object appears to a person who is in deep sleep, so nothing appears to the liberated Soul.

(65)

यथाकाशमविच्छिन्नं निर्विकारं स्वरूपतः।
तथा मुक्तस्य जीवस्य स्वरूपमवशिष्यते।।६६।।

Just as the undivided ether is by nature without any form, so the original nature remains in the case of the liberated Soul.(66)

न किञ्चदपि मुक्तस्य दृश्यं कर्तव्यमेव वा।
सुखस्फूर्तिस्वरूपेण निश्चला स्थितिरुच्यते।।६७।।

There is nothing to be seen (known) and nothing to be done for the Jīvanmukta. His state is said to be unwavering (calm) with the nature inspired by bliss.(67)

शिवाद्वैतपरिज्ञानशिथिलाशेषवस्तुनः ।
केवलं संविदुल्लासदर्शिनः केन को भवेत्।।६८।।

What can be of use and by what it is to the Śivayogin in whom all knots of objective world have become slackened and who has the experience of mere delight of spiritual consciousness? (68)

सेव्यो गुरुः समस्तानां शिव एव न संशयः।
प्रसादोऽस्य परानन्दप्रकाशः परिकीर्त्यते।।६९।।

सेव्यो गुरुः स्मृतो ह्यस्य प्रसादोऽनुभवो मतः।
तदेकावेशरूपेण तद्वान् सेव्यप्रसादवान्।।७०।।

गुरुदेवः परं तत्त्वं परतत्त्वं गुरुः स्मृतः।
तदेकत्वानुभावेन न किञ्चिदवशिष्यते।।७१।।

Guru is worthy to be served by all; he is undoubtedly Śiva himself; his gracious favour is regarded as the manifestation of supreme bliss.(69) Guru is regarded as worthy to be served; his gracious favour is deemed as the experience (of bliss); he who has that experience as of the nature of identity between him and his gracious favour, is the "Sevyaprasādin". (70) The holy Guru is the supreme principle of unity incarnate and the supreme principle of unity is regarded as the Guru; owing to this mystic realisation of oneness, nothing (other than Śiva) exists.(71)

अपरिच्छेद्यमात्मस्थमवाङ्मानसगोचरम्।
आनन्दं पश्यतां पुंसां रतिरन्यत्र का भवेत्।।७२।।

ज्ञानामृतेन तृप्तस्य किमन्यैर्भोज्यवस्तुभिः।
ज्ञानादेव परानन्दं प्रकाशयति सच्छिवः।।७३।।

In the case of men (the Śivayogins) who are actually experiencing the bliss which is absolute, which is in their Śivaikya state and which is beyond the range of speech and mind, what interest can there be in anything else? (72) In the case of the Śivayogin who is contented with the nectar of knowledge, what is the use of the enjoyable objects other than that? Śiva of the nature "Sat" (Cit and Ānanda) manifests the supreme bliss through knowledge only. (73)

मुक्तिरेव परा तृप्तिः सच्चिदानन्दलक्षणा।
नित्यतृप्तस्य मुक्तस्य किमन्यैर्भोगसाधनैः।।७४।।

Liberation is the highest contentment characterised by existence, intelligence and bliss. In the case of him who is eternally contented and liberated, what is the use of other means of enjoyment? (74)

न बाह्यकर्म तस्यास्ति न चान्तर्नैव कुत्रचित्।
शिवैक्यज्ञानरूढस्य देहभ्रान्तिं विमुञ्चतः।।७५।।

In the case of the Śivayogin who is deeply rooted in the knowledge of the unity of Śiva and who has discarded the delusive attachment to the body, there no activity anywhere

externally and no activity internally anywhere.(75)

न कर्मबन्धे न तपोविशेषे न मन्त्रयोगाभ्यसने तथैव।

ध्याने न बोधे च तथात्मतत्त्वे मनःप्रवृत्तिः परयोगभाजाम्।।७६।।

इति श्रीमत्षट्स्थलब्रह्मिणा शिवयोगिनाम्ना...

विरचिते वीरशैवधर्मनिर्णये श्रीसिद्धान्तशिखामणौ

प्राणिलिङ्गिस्थलविषय-नवविधलिङ्गप्रसङ्गो

नामाष्टादशः परिच्छेदः समाप्तः।।१८।।

The mental inclination of the Śivayogins is not in the prescriptions of Karman, nor in any special type of penance, nor in the practice of Mantrayoga, nor in meditation; but it is only absorbed in the awarness of the Ātmatattva, i.e., the knowledge of the spiritual nature of his own Self. (76)

Here ends the eighteenth Chapter dealing with the nine Liṅga-Sthalas pertaning to the Prānaliṅgisthala in Śrīsiddhāntaśikhāmaṇi an authority on Vīraśaivism Written by Śrī Śivayogi who has attained the Brahmanhood following the path of Six Sthalas (18)



एकोनविंशः परिच्छेदः

शरणस्थलान्तर्गद्वादशलिङ्गस्थलप्रसङ्गः

अगस्त्यप्रश्नः—

स्थलभेदाः समाख्याताः प्राणलिङ्गिस्थलाश्रिताः।
कथय स्थलभेदं मे शरणस्थलसमाश्रितम्।।१।।

Question of Agastya —

The kinds of Sthalas pertaining to the Prāṇaliṅgi-sthala are told. Now tell me the Sthala-division connected with the Śaraṇasthala. (1)

रेणुक उवाचेति—

शरणस्थलमाश्रित्य स्थलद्वादशकं मया।
उच्यते नाम सर्वेषां स्थलानां शृणु तापस ।।२।।

Reṇuka said—

There are twelve Sthalas (Liṅgasthalas) connected with the Śaraṇasthala. I shall tell the names of those Sthalas. Listen, O Sage! (2)

दीक्षापदोदकं पूर्वं शिक्षापादोदकं ततः।
ज्ञानपादोदकं चाथ क्रियानिष्पत्तिकं ततः।।३।।

भावनिष्पत्तिकं चाथ ज्ञाननिष्पत्तिकं ततः।
पिण्डाकाशस्थलं चाथ बिन्द्वाकाशस्थलं ततः।।४।।

महाकाशस्थलं चाथ क्रियायाश्च प्रकाशनम्।
भावप्रकाशनं पश्चात् ततो ज्ञानप्रकाशनम्।।
स्वरूपं पृथगेतेषां कथयामि यथाक्रमम्।।५।।

1. Dīkṣāpādodakasthala, 2. Śikṣāpādodakasthala, 3. Jñānapādodakasthala, 4. Kriyāniṣpattisthala, 5. Bhāvaniṣpattisthala, 6. Jñānaniṣpattisthala, 7. Piṇḍākāśasthala, 8. Bindvākāśasthala, 9. Mahākāśasthala, 10. Kriyāprakāśasthala, 11. Bhāvaprakāśasthala and 12.

Jñānaprakāśasthala. I shall tell you their special features in due order. (3-5)

दीक्षयाऽपगतद्वैतं यज्ज्ञानं गुरुशिष्ययोः।
आनन्दस्यैक्यमेतेन दीक्षापादोदकं स्मृतम्।।६।।

That enlightenment of the "Guru" and the "Śiṣya" with the notion of Dvaita (duality) between them eradicated through the spiritual initiation, consists in the communion of their individual bliss. With that enlightenment, the Śivayogin, who is "Sevyaprasādin", acquires "Dīkṣāpādodaka" (the enlightenment of Supreme Bliss through spiritual initiation). (6)

अथवा पादशब्देन गुरुरेव निगद्यते।
शिष्यश्चोदकशब्देन तयोरैक्यं तु दीक्षया।।७।।

Or by the word "Pāda", Guru is meant and by the word "Udaka", Śiṣya is told; their communion is through Dīkṣā. (7)

परमानन्द एवोक्तः पादशब्देन निर्मलः।
ज्ञानं चोदकशब्देन तयोरैक्यं तु दीक्षया।।८।।

The Supreme bliss itself, which is free from Malas, is told by the word "Pāda" and knowledge is told by the term "Udaka". Their harmony is through "Dīkṣā". (8)

परसंवित्प्रकाशात्मा परमानन्दभावनाम्।
अधिगम्य महायोगी न भेदं क्वापि पश्यति।।९।।

The great Yogin, whose self is illumined by the brightness of Supreme Consciousness (Śiva) having attained the experience of Supreme Bliss, does not find any difference anywhere. (9)

देशकालाद्यवच्छेदविहीनं नित्यनिर्मलम्।
आनन्दं प्राप्य बोधेन नान्यत् काङ्क्षति संयमी।।१०।।

The Yogin with self-restraint, having attained through self-awareness the bliss which is free from limitations of place, time, etc., which is eternal and which is pure, does not aspire for anything else. (10)

ज्ञानामृतमपि स्वच्छं गुरुकारुण्यसम्भवम्।
आस्वाद्य रमते योगी संसारामयवर्जितः।।११।।

On tasting the nectar of knowledge which is born from the gracious favour of the Guru and which is pure, the Yogin rejoices with the disease of transmigration eradicated. (11)

गुरुशिष्यमयं ज्ञानं शिक्षा योगिनमीर्यते।
तयोः समरसत्वं हि शिक्षापादोदकं स्मृतम्।।१२।।

The spiritual instruction (Śikṣā) consisting in the enlightement of communion between the Guru and the Śiṣya (himself), inspires the Yogin. The interfusion of those two (Śikṣā and Jñāna) is called Śikṣāpadodaka (the realisation of supreme bliss through spiritual instruction). (12)

मथिताच्छास्त्रजलधेर्युक्तिमन्थानवैभवात्।
गुरुणा लभ्यते बोधसुधा सुमनसां गणैः।।१३।।

The nectar in the form of spiritual knowledge which is churned out by the Guru (Guru = Bṛhaspati also) from the ocean in the form of the scripture through the power of the churning rod in the form of reasoning, is obtained by the hosts of gods in the form of the enlightened persons. (13)

ज्ञानचन्द्रसमुद्भूतां परमानन्दचन्द्रिकाम्।
पश्यन्ति परमाकाशे मुक्तिरात्रौ महाधियः।।१४।।

The wise apprehend, on the night of Mukti, the moonlight of supreme bliss emerging from the moon of right knowledge in the Supreme Ether (of one's own Self). (14)

दृष्टे तस्मिन् परानन्दे देशकालादिवर्जिते।

द्रष्टव्यं विद्यते नान्यच्छ्रोतव्यं ज्ञेयमेव वा।।१५।।

When that supreme bliss without the limitations of place and time, is experienced, there remains nothing to be seen, to be heard or to be known. (15)

आत्मानन्देन तृप्तस्य का स्पृहा विषये सुखे।
गङ्गाजलेन तृप्तस्य कूपतोये कुतो रतिः।।१६।।

When he is satisfied with the bliss of the Ātman, what desire can he have towards the pleasure arising from the sense-objects? To one who is satisfied with the water of Gaṅgā, how can there be any interest in the water of the well? (16)

यस्मिन्नप्राप्तकल्लोले सुखसिन्धौ निमज्जति।
सामरस्यान्महायोगी तस्य सीमा कुतो भवेत्।।१७।।

In that ocean of bliss without having any waves in which the Yogin merges himself, where can he have any limit to it? (17)

गुरुप्रसादचन्द्रेण निष्कलङ्केन चारुणा।
यन्मनःकुमुदं नित्यबोधितं तस्य को भ्रमः।।१८।।

The night lotus in the form of the mind of that Śivayogin, which is without any spot and which is charming, is made to bloom by the moon in the form of the gracious favour of the Guru. What delusion could there be in such a Yogin? (18)

तदैक्यसम्पदानन्दज्ञानं ज्ञानगुरुर्मतः।
तत्सामरस्यं शिष्यस्य ज्ञानपादोदकं विदुः।।१९।।

That blissful enlightenment of the treasure of spiritual unity (with Śiva, the Cosmic Soul) is said to be Jñānaguru (Knowledge as Guru). The state of communion (sāmarasya) between Jñāna and Ānanda, is called as "Jñānapādodakasthala" (the accomplishment of supreme bliss through the realisation of cosmic unity) for the disciple. (19)

अविद्याराहुनिर्मुक्तो ज्ञानचन्द्रः सुनिर्मलः।
प्रकाशते पराकाशे परानन्दमहाद्युतिः।।२०।।

The spotless moon of self-realisation, which is free from the Rāhu of ignorance and which is filled with the brightest lustre of supreme bliss, shines on the heart-ether of the Śivayogin. (20)

अज्ञानमेघनिर्मुक्तः पूर्णज्ञानसुधाकरः।
आनन्दजलधेर्वृद्धिमनुपश्यन् विभासते।।२१।।

The full moon of spiritual knowledge, who is uncovered by the cloud of ignorance, shines looking at the rising of the ocean of bliss. (21)

ज्ञानचन्द्रोदये जाते ध्वस्तमोहतमोभराः।
पश्यन्ति परमां काष्ठां योगिनः सुखरूपिणीम्।।२२।।

When the moon in the form of the knowledge of Śiva in Self-realisation arises, the Yogins in whom the mass of darkness in the form of infatuation is totally eradicated, experience the extreme limit consisting in bliss. (22)

मायारजन्या विरमे बोधसूर्ये प्रकाशिते।
निरस्तसर्वव्यापारश्चित्रं स्वपिति संयमी।।२३।।

When the night of Māyā ends and when the sun of enlightenment shines, the sage astonishingly sleeps with all his activities arrested. (23)

अनाद्यविद्याविच्छित्तिवेलायां परयोगिनः।
प्रकाशते परानन्दः प्रपञ्चेन विना कृतः।।२४।।

At the time of the slashing of the beginningless

nescience in the case of the Śivayogin, there arises the supreme bliss which is separated from the world. (24)

नित्यानन्दे निजाकारे विमले परतेजसि।
विलीनचेतसां पुंसां कुतो विश्वविकल्पना।।२५।।

Whence can there be any thought about the world in the case of those Yogins (Śivayogins) who have merged their mind in the Supreme Lustre (i.e., Śiva) which is their own form, which is pure and which is consisting in the eternal bliss? (25)

कुतो ब्रह्मा कुतो विष्णुः कुतो रुद्रः कुतो रविः।
साक्षात्कृतपरानन्दज्योतिषः साम्यकल्पना।।२६।।

Where is Brahman, where is Viṣṇu, where is Rudra, where is Ravi? Where is the idea of similarity with the Śivayogin who is endowed with the experience of the brilliance of supreme bliss of Śiva? (26)

अपरोक्षपरानन्दविलासस्य महात्मनः।
ब्रह्मविष्ण्वादयो देवा विशेषाः सुखबिन्दवः।।२७।।

Brahman, Viṣṇu and other gods are but the individual drops of joy of the great Śivayogin in whom the the Supreme Bliss gets manifested through immediate experience. (27)

यन्मात्रासहितं लोके वाञ्छन्ति विषयं नराः।
तदप्रमेयमानन्दं परमं को न वाञ्छति।।२८।।

When the people of the world crave for the objects of senses which are endowed with a protion of that (great) bliss, who will not crave for that supreme bliss which is immeasurable? (28)

परकाये क्रियापत्तिः कल्पितैव प्रकाशते।
रज्जौ भुजङ्गवद् यस्मात् क्रियानिष्पत्तिमानयम्।।२९।।

The appearance of actions in the Parakāyayogin appears imaginery like the serpent in the rope. Hence he is the one whose actions have become terminated. (29)

ज्ञानिनां यानि कर्माणि तानि नो जन्महेतवः।
अग्निदग्धानि बीजानि यथा नाङ्कुरकारणम्।।३०।।

Those deeds which are of the enlightened Yogins are not at all causes for rebirth, just as the seeds which are burnt by fire cannot be the causes for germination. (30)

कर्मणा कृतेनापि ज्ञानिनो निरहङ्कृतेः।
विक्रिया प्रतिबिम्बस्था किं करोति हिमद्युतेः।।३१।।

What is the use of action that is done in the case of the enlightened Yogin who is free from egoism? What can the change that is found in the reflection do to the moon? (31)

चन्द्रस्य मेधसम्बन्धाद् यथा गमनकल्पना।
तथा देहस्य सम्बन्धादारोप्या स्यात् क्रियात्मनः।।३२।।

The action is only superimposed on the Ātman due to his seeming relation with the body, just as the movement is imagined in the case of the moon due to his seeming relation with the cloud. (32)

ज्ञानी कर्मनिरूढोऽपि लिप्यते न क्रियाफलैः।
घृतादिना यथा जिह्वा भोक्त्री चापि न लिप्यते।।३३।।

Even though he is engaged in action, the enlightened Yogin is not associated with the fruits of action, just as the tongue, although tasting them, does not get smeared with the ghee, etc. (33)

निरस्तोपाधिसम्बन्धे जीवे या या क्रियास्थितिः।
सा सा प्रतीतिमात्रेण निष्फला चात्र लीयते।।३४।।

Whatever action that may be found in the Jīvanmukta

who is bereft of all relation with external adjuncts, all that is without fruits by being merely an appearance and get absorbed in him only. (34)

गच्छंस्तिष्ठन् स्वपन् वापि न निष्कर्मास्ति कश्चन।
स्वभावो देहिनां कर्म ज्ञानिनां तत्तु निष्फलम्।।३५।।

No body can be without action while going, standing or sleeping. Action is the very nature of the embodied beings. That is without fruits in the case of the enlightened persons. (35)

परिपूर्णमहानन्दभाविनः शुद्धचेतसः।
न भवेत् कर्मकार्पण्यं नानाभोगफलप्रदम्।।३६।।

In the case of the Śivayogin who experiences the absolute supreme bliss with his pure Self, there will be no distress of Karman, which provides various fruits to be enjoyed. (36)

भावः प्रतीयमानोऽपि परकाये तु कल्पितः।
शुक्तौ रजतवद् यस्माद्भावनिष्पत्तिमानयम्।।३७।।

As all the mental conceptions, even when they seem to be manifested in him are only imagined in the Śivayogin like the silver in a conch-shell, he is "Bhāvaniṣpattimān" (one in whom all conceptions cease to exist). (37)

भावेन नास्ति सम्बन्धः केवलज्ञानयोगिनः।
तथापि भावं कुर्वीत शिवे संसारमोचके।।३८।।

The Yogin who is steeped in pure knowledge, is not associated with any mental conception. Yet he should have the conception of Śiva, who is the saviour from transmigration. (38)

परिपूर्णप्रबोधेऽपि भावं शम्भौ न वर्जयेत्।
भावो हि निहितस्तस्मिन् भवसागरतारकः।।३९।।

Even in the state of total knowledge, the Yogin should not give up the emotional attachment fixed in Śiva, as it is the means of fording over the ocean of transmigration. (39)

निवर्त्य जन्मजं दुःखं भावः शैवो निवर्तते।
यथा काष्ठादिकं दग्ध्वा स्वयं शाम्यति पावकः।।४०।।

After reverting the sorrow resulting from birth (transmigration), that "Bhāva" of Śiva disappears, just as the fire becomes extinct on its own after burning the sticks, etc., (40)

प्रकाशिते शिवानन्दे तद्भावैः किं प्रयोजनम्।
सिद्धे साध्ये चिरेणापि साधनैः किं प्रयोजनम्।।४१।।

When the bliss of the unity of Śiva dawns, what is the use of such "Bhāvas"? When the goal is accomplished, even though after a long time, what is the use of the means? (41)

एकीकृते शिवे भावे ज्ञानेन सह संयमी।
विस्मितात्मसमावेशः शिवभावे विभासते।।४२।।

When the conception of "Śivo'haṁ" (of the Yogin) is merged into Śiva along with the knowledge, the Yogin who is astonished with the merging of his own Self, appears in his state of unity with Śiva. (42)

न भावेन विना ज्ञानं न भावो ज्ञानमन्तरा।
मोक्षाय कारणं प्रोक्तं तस्मादुभयमाश्रयेत्।।४३।।

There cannot be "Jñāna" without "Bhāva" and there cannot be "Bhāva" without "Jñāna". Both are said to be cause for liberation. Hence both are to be resorted to. (43)

ज्ञानस्य व्यवहारेऽपि ज्ञेयाभावात् स्वभावतः।
स्वप्नवज्ज्ञाननिष्पत्त्या ज्ञाननिष्पन्न इत्यसौ।।४४।।

As the knowledge of the day-to-day affairs does not

usually come under his purview, the Śivayogin (asau) is called "Jñānaniṣpanna" (one in whom the knowledge of worldly affair has disappeared), with that knowledge melting away like a dream. (44)

स्वप्नजातं यथा ज्ञानं सह स्वार्थैर्निवर्तते।
तथात्मनि प्रकाशे तु ज्ञानं ज्ञेयं निवर्तते।।४५।।

Just as the knowledge (experience) born of dream disappears along with its objects, so does the knowledge to be known disappears when the self-knowledge dawns. (45)

परिपूर्णे महानन्दे परमाकाशलक्षणे।
शिवे विलीनचित्तस्य कुतो ज्ञेयान्तरे कथा।।४६।।

In the case of the Yogin whose mind is completely merged into Śiva who is the absolute supreme bliss and who is of the nature of supreme ether, where is the reference to (possiblility of) any other thing to be known? (46)

अखण्डानन्दसंवित्तिस्वरूपं ब्रह्म केवलम्।
मिथ्या तदन्यदित्येषा स्थितिर्ज्ञानमिहोच्यते।।४७।।

The knowledge, here, is the state in which there is (the awareness of) Paraśiva-brahman alone who is of the nature of the absolute blissful consciousness with the feeling that everything other than him is false. (47)

सत्तात्मनानुवृत्तं यद् घटादिषु परं हि तत्।
व्यावर्तमाना मिथ्येति स्थितिर्ज्ञानमिहोच्यते।।४८।।

The state of awareness that what persists in all the objects such as pot, cloth, etc., as the principle of existence, is the Supreme (Paraśiva) and that what is excluded from it is false, is said to be knowledge here. (48)

अकारणमकार्यं यदशेषोपाधिवर्जितम्।
तद्ब्रह्म तदहं चेति निष्ठा ज्ञानमुदीर्यते।।४९।।

That which is without the cause, which is not an effect and which is free from all external adjuncts, is the Brahman and I and that (the world) are Brahman—such a firm conviction is said to be knowledge. (49)

ज्ञाताप्यहं ज्ञेयमिदमिति व्यवहृतिः कुतः।
अभेदब्रह्मस्वारस्ये निरस्ताखिलवस्तुनि।।५०।।

"I am the knower and this is to be known"— how can such a usage be possible (for the Yogin) in the natural excellence of the communion with Paraśiva in which the knowledge of the objective world is totally denied? (50)

यथा पिण्डस्थ आकाशस्तथात्मा पूर्ण उच्यते।
एतदर्थविवेको यः पिण्डाकाशस्थलं विदुः।।५१।।

Just as the ether (space) in the body (piṇḍa), so is the Ātman absolute. This discrimination about the truth is what is known as "Piṇḍākāśasthala (the state in which there is an awareness of the asolute nature of the Ātman). (51)

घटोपाधिर्यथाकाशः परिपूर्णः स्वरूपतः।
तथा पिण्डस्थितो ह्यात्मा परिपूर्णः प्रकाशते।।५२।।

Just as the ether having the pot as its container, is absolute by its nature, so is the Ātman residing in the body also absolute. (52)

अन्तःस्थितं पराकाशं शिवमद्वैतलक्षणम्।
भावयेद् यः सुमनसा पिण्डाकाशः स उच्यते।।५३।।

He who contemplates through his pure mind Śiva who is residing inside as the supreme ether and as one characterised by non-duality, is called as "Piṇḍākāśa". (53)

शिवागारमिदं प्रोक्तं शरीरं बोधदीपितम्।
षट्त्रिंशत्तत्त्वघटितं सुमनःपद्मपीठकम्।।५४।।

पराकाशस्वरूपेण प्रकाशः परमेश्वरः।
हृदाकाशगुहालीनो दृश्यतेऽन्तः शरीरिणाम्।।५५।।

This body which is illumined by enlightenment is said to be a temple which is constructed with thirty-six principles (form Śiva to Bhūmi) and which is endowed with a lotus-seat in the form of pure mind. Parameśvara is realised inside by the accomplished Souls as appearing in the form of the supreme ether of consciousness residing in the cave in the form of the cavity of the heart of the embodied beings. (54-55)

एतच्छिवपुरं प्रोक्तं सप्तधातुसमावृतम्।
अत्र हृत्पङ्कजं वेश्म सूक्षाम्बरमनोहरम्।।५६।।

तत्र सन्निहितः साक्षात् सच्चिदानन्दलक्षणः।
नित्यसिद्धः प्रकाशात्मा जलस्थाकाशवच्छिवः।।५७।।

This (body) is said to be the city of Śiva bound by the seven essential ingredients (saptadātavaḥ.). In that the lotus of the heart which is charming with subtle ether, is the abode. In that remains actually Śiva who is always bound there ever effulgent like the ether reflected in (clear) water. (56-57)

अन्तराकाशबिम्बस्थमशेषोपाधिवर्जितम् ।
घटाकाश इव च्छिन्नं भावयेच्चिन्मयं शिवम्।।५८।।

Paraśiva who is of the nature of consciousness residing in the heart-lotus inside free from all external adjuncts, should be cherished (contemplated) as divided like the sky limited by the pot. (58)

यथाकाशो विभुर्ज्ञेयः सर्वप्राण्युपरि स्थितः।
तथात्मेत्युपमानार्थं बिन्द्वाकाशस्थलं विदुः।।५९।।

Just as the ether can be known as all-pervasive and as spreading above all the beings, so does the Ātman knowable—thus as a means of comparison, this Bindvākāśasthala is grasped. (59)

यथैको वायुराख्यातः सर्वप्रणिगतो विभुः।
तथात्मा व्यापकः साक्षात् सर्वप्राणिगतः स्वयम्।।६०।।

यथा वह्नेरमेयात्मा सर्वत्रैकोऽपि भासते।
तथा शम्भुः समस्तात्मा परिच्छेदविवर्जितः।।६१।।

सर्वेषां देहिनामन्तश्चित्ततोऽयं प्रकाशते।
तस्मिन् प्रतिफलत्यात्मा शिवो दर्पणवद् विभुः।।६२।।

एको वशीकृतः संवित्प्रकाशात्मा परात्परः।
सर्वप्राणिगतो भाति तथापि विभुरुच्यते।।६३।।

Just as one air, which is all pervasive, is said to have asumed the life-breath of the beings, so the Ātman who is all-peraśive, has himself been residing in all the beings. (60) Just as one fire which is of immeasurable form, shines everywhere, so is Śiva who is the Self of all, free from division. (61) The heart-lotus resides in all the beings like a mirror. Therein Śiva, who is all-pervaśive, gets reflected as the Self. (62) Śiva, who is higher than the highest, who is independent, who is of the nature of bright consciousness and who is residing in all the beings, is still called all-pervasive. (63)

एक एव यथा सूर्यस्तेजसा भाति सर्वगः।
तथात्मा शक्तिभेदेन शिवः सर्वगतो भवेत्।।६४।।

Just as one and only sun shines everywhere with his lustre, so does Śiva, the Ātman, reside everywhere through the diversification of his Śaktis. (64)

पिण्डाण्डस्थं महाकाशं न भिन्नं तद्वदात्मनः।

अभिन्नः परमात्मेति महाकाशस्थलं विदुः ।।६५ ।।

यथा न भिन्नमाकाशं घटेषु च मठेषु च।
तथाण्डेषु पिण्डेषु स्थितो ह्यात्मा न भिद्यते।।६६ ।।

The great ether, contained in the body (piṇḍānda) and the world (brahmāṇḍa) is not different; in the same way, Paramātman is not different from Jīvātman and this is known as "Mahākāśasthala". (65) Just as the ether is not different in the pots and the monasteries, so the Ātman residing in the worlds and the bodies, does not differ. (66)

अनिर्देश्यमनौपम्यमवाङ्मानसगोचरम्।
सर्वतोमुखसम्पन्नं सत्तानन्दं चिदात्मकम्।।६७ ।।

कालातीतं कलातीतं क्रमयोगादिवर्जितम्।
स्वानुभूतिप्रमाणस्थं ज्योतिषामुदयस्थलम्।।६८ ।।

शिवाख्यं परमं ब्रह्म परमाकाशलक्षणम्।
लिङ्गमित्युच्यते सद्भिर्यद्विना न जगत्स्थितिः।।६९ ।।

This Paraśiva, the Supreme Brahman, who is depicted as the Supreme Ether, who is indescribable, who is without any comparison, who is beyond the range of speech and mind, who is endowed with all round vision, who is reality and bliss, who is supreme consciounsess, who transcends time, who transcends all the "kalās" (instants), who is not subjected to any order of modifications, who is evident through self-realisation and who is the source of all the luminaries, is said to be the "Mahāliṅga" by the wise. Without that Mahāliṅga (Mahākāśa) the universe cannot exist. (67-69)

परमाकाशमव्यक्तं प्रबोधानन्दलक्षणम्।
लिङ्गं ज्योतिर्मयं प्राहुर्लीयन्ते यत्र योगिनः।।७० ।।

संविदेव परा काष्ठा परमानन्दरूपिणी।
तामाहुः परमाकाशं मुनयो मुक्तसंशयाः।।७१ ।।

The Supreme Ether, which is unmanifest, which is characterised by intelligence and bliss, is called as the Liṅga consisting in brilliance, wherin the Yogins merge. (70) The divine consciousness which is of the nature of supreme bliss, is the highest point. That is said to be the Supreme Ether by the Yogins who are relieved of all doubts. (71)

तरङ्गादि यथा सिन्धोः स्वरूपान्नातिरिच्यते।
तथा शिवाच्चिदाकाशाद् विश्वमेतन्न भिद्यते।।७२ ।।

Just as the waves, etc., of the ocean do not differ from the nature of the ocean, so does this world not differ from Śiva, the Supreme Ether. (72)

यथा पुष्पपलाशादि वृक्षरूपान्न भिद्यते।
तथा शिवात् पराकाशाज्जगतो नास्ति भिन्नता।।७३ ।।

Just as the flowers, leaves, etc., do not differ from the form of the tree, so this world has no difference from Śiva, the Supreme Ether. (73)

यथा ज्योतींषि भासन्ते भूताकाशे पृथक्पृथक्।
तथा भान्ति पराकाशे ब्रह्माण्डानि विशेषतः।।७४ ।।

Just as the luminaries shine separately in the elemental ether, so in the Supreme Ether (i. e., Śiva) the worlds appear separately. (74)

निरस्तोपाधिसम्बन्धं निर्मलं संविदात्मकम्।
पराकाशं जगच्चित्रविलासालम्बभित्तिकाम्।।७५ ।।

The Supreme Ether (i.e., Paraśiva), which is bereft of all the relation with external adjuncts and which is of the nature of pure consciousness, is the canvas for painting the

splendour of the picture in the form of the world. (75)

शिवस्य परिपूर्णस्य चिदाकाशस्वरूपिणः।
आत्मत्वेनानुसान्धनात् क्रियाद्योतनवान् यमी।।७६।।

The Śivayogin is called "Kriyāprakāśavān" (one in whom there is the inner revelation of one's Self as Śiva) as he contemplates on Śiva, who is the absolute and who is the ether of intelligence (Cit) in form, as being his own Self. (76)

निष्कलङ्कचिदानन्दगगनोपमरूपिणः ।
शिवस्य परिपूर्णस्य वृत्तिश्चैतन्यरूपिणी।।७७।।

The state or "being" of Śiva (Śivayogin), who is absolute, and who is like the spotless ether of intelligence and bliss, is in the form of "spiritual power" (Caitanya). (77)

निष्कलङ्के निराकारे नित्ये परमतेजसि।
विलीनचित्तवृत्तस्य तथा शक्तिः क्रियोच्यते।।७८।।

In the same way, the Śakti of the Śivayogin whose mental inclinations are merged into the supreme brilliance which is spotless, which is formless and which is eternal, is called Kriyāśakti. (78)

सर्वज्ञः सर्वकर्ता च सर्वगः परमेश्वरः।
तदैक्यचिन्तया योगी तादृशात्मा प्रकाशते।।७९।।

The Parameśvara is omniscient, ommipotent and omnipresent. With the contemplation of communion with him, the Śivayogin appears as of the same nature. (79)

सर्वेन्द्रियाणां व्यापारे विद्यमानेऽपि संयमी।
प्रत्युन्मुखेन मनसा शिवं पश्यन् प्रमोदते।।८०।।

Although the functions of all the senses are going on, the Yogin turns his mind inwards and delights on having a vision of Śiva inside. (80)

कूटस्थमचलं प्राज्ञं गुणातीतं गुणोत्तरम्।
शिवतत्त्वं स्वरूपेण पश्यन् योगी प्रमोदते।।८१।।

Realising the "Śivatattva" as the Supreme Soul which is immovable, which is intelligent, which is beyound the Guṇas and which is of great excellence as his own Self, the Śivayogin enjoys extreme delight. (81)

परात्मनि क्रिया सर्वा गन्धर्वनगरीमुखा।
प्रकाशत इति प्रोक्तं क्रियायास्तु प्रकाशनम्।।८२।।

All the action in the Paramātman (Śivayogin) flashes like the city of Gandharvas. Hence, this is called "Kriyāprakāśasthala". (82)

तरङ्गाद्या यथा सिन्धौ न भिद्यन्ते तथात्मनि।
भावा बुद्ध्यादयः सर्वे यत्तद् भावप्रकाशनम्।।८३।।

Just as the waves, foam, etc., (which appear) in the ocean do not differ (from the ocean), so all the inner conceptions such as intellect, etc., (which appear) in the Ātman (i.e., in the Self of the Śivayogin) do not differ (from his Self). (83)

शिव एव जगत्सर्वं शिव एवाहमित्यपि।
भावयन् परमो योगी भावदोषैर्न बाध्यते।।८४।।

शिवभावे स्थिरे जाते निर्लेपस्य महात्मनः।
ये ये भावाः समुत्पन्नास्ते ते शिवमयाः स्मृताः।।८५।।

Contemplating that "Śiva is alone the entire world and Śiva is himself my Self", the supreme Yogin is not tormented by the defects of transmigration. (84) When the conception of Śiva as everything becomes firm in the case of the Śivayogin who is not attached to the objects of senses, whatever conceptions that may arise, all those have Śiva as

their content. (85)

अद्वितीयशिवाकारभावनाध्वस्तकर्मणा ।
न किञ्चिद्भाव्यते साक्षात् शिवादन्यन्महात्माना।।८६।।

Nothing is actually conceived other than Śiva by the great Śivayogin whose fund of Karman is exhausted totally by the conception of the form of the non-dual Paraśiva. (86)

गलिताज्ञानबन्धस्य केवलात्मानुभाविनः।
यत्र यत्र इन्द्रियासक्तिस्तत्र तत्र शिवात्मता।।८७।।

In the case of the Śivayogin from whom the bondage of ignorance has slipped away and who has merely the inner experience of his Self as Śiva, wherever there is the contact of the senses, there is the experience of Śiva there. (87)

रागद्वेषादयो भावाः संसारक्लेशकारणम्।
तेषामुपरमो यत्र तत्र भावः शिवात्मकः।।८८।।

In that Śivayogin in whom there is the pacification of the feelings of attachment, hatred, etc., which happen to be the cause of the afflictions of mundane life, the mental conception is in the form of Śiva only. (88)

यथा सूर्यसमाक्रान्तौ न शक्नोति तमः सदा।
तथा प्रकाशमात्मानं नाविद्याक्रामति स्वयम्।।८९।।

Just as darkness is not able anytime to overcome the sun, so is nescience by itself not able to overcome the Self (the Śivayogin) which is of the form of brightness of self-realisation. (89)

मुख्यार्थेऽसम्भवे जाते लक्षणायोगसंश्रयात्।
तज्ज्ञानयोजनं यत्तदुक्तं ज्ञानप्रकाशनम्।।९०।।

The justification (i.e., the compatiblity) of that knowledge of the "Śiva-Jīvaikya" or "Liṅgāṅgasāmarasya" through the application of the function of Indication (Lakṣaṇā) when the primary sense (mukhyārtha) obtained through Abhidhā (Denotation) is incompatible, is said to be "Jñānaprakāśana" (the manifestation of knowledge). (90)

मुक्तस्य ज्ञानसम्बन्धो ज्ञेयाभावः स्वभावतः।
उपाधिसहितं ज्ञानं न भेदमतिवर्तते।।९१।।

ज्ञानमित्युच्यते सद्भिः परिच्छेदोऽपि वस्तुनः।
परात्मन्यपरिच्छेदे कुतो ज्ञानस्य सम्भवः।।९२।।

ज्ञानस्याविषये तत्त्वे शिवाख्ये चित्सुखात्मनि।
आत्मैकत्वानुसन्धानं ज्ञानमित्युच्यते बुधैः।।९३।।

The relation with the knowledge (of the meaning known through Lakṣaṇā) and the absence of anything to be known, are natural for the liberated Śivayogin. The knowledge with adjuncts cannot transgress difference. (91) Even the distinctive cognition of the objects is also said to be knowledge by the learned. When there is no distinction in the Supreme Soul, whence can knowledge arise? (92) The contemplation consisting of concentration on the unity of Ātman (Śivajīvaikya) in the Supreme Principle called Śiva which cannot be the subject of ordinary knowledge and which is of the nature of bliss of consciousness, is said to be knowledge by the learned. (93)

अपरिच्छिन्नमानन्दं सत्ताकारं जगन्मयम्।
ब्रह्मेति लक्षणं ज्ञानं ब्रह्मज्ञानमिहोच्यते।।९४।।

ब्रह्मज्ञाने समुत्पन्ने विश्वोपाधिविवर्जिते।
सर्वं संविन्मयं भाति तदन्यन्नैव दृश्यते।।९५।।

तस्मादद्वैतविज्ञानमपवर्गस्य कारणम्।
भावयन् सततं योगी संसारेण न लिप्यते।।९६।।

The knowledge of the definition of Brahman as the undivided bliss and existence and as consisting of the world, is here said to be the knowledge of Brahman. (94) When the knowledge of Brahman, which is without the adjunct of the world arises, everything appears as made up of spiritual consciousness and nothing other than that is seen. (95) Hence, assuming for ever that the knowledge of non-duality is the cause for liberation, the Śivayogin is never contaminated by transmigration. (96)

नित्ये निर्मलसत्त्वयोगिषु परे निर्वासने निष्कले
सर्वातीतपदे चराचरमये सत्तात्मनि ज्योतिषि।
संविद्व्योम्नि शिवे विलीनहृदयस्तद्भेदवैमुख्यतः
साक्षात् सर्वगतो विभाति विगलद्विश्वः स्वयं संयमी।।९७।।

इति श्रीमत्षट्स्थलब्रह्मिणा
शिवयोगिनाम्ना विरचिते श्रीवीरशैवधर्मनिर्णये
श्रीसिद्धान्तशिखामणौ शरणस्थल-
विषयद्वादशविधलिङ्गप्रसङ्गो नामैकोनविंशः
परिच्छेदः समाप्तः।।१९।।

With his mind merged in such a way as to be averse to be different, into Paraśivabrahman, who is eternal, who is supreme, who is without any impressions, who is without limbs, who is in the state which is beyond the reach of all, who is consisting of the movable and the immovable merged in him, who is of the nature of existence, who is full of lustre and who is the ether of consciousness, and with the slipping away of the world, the Śivayogin (saṁyamī) actually appears supreme among those Yogins who are endowed with pure "Sattva" (bright) quality. (97)

Here ends the Nineteenth Chapter dealing with the twelve Liṅgasthalas of the Śaraṇasthala in Śrīsiddhāntaśikhāmaṇi which is the authority on Vīraśaivism, written by Śrī Śivayogi Śivācārya who attained Brahman through the path of Six Sthals (19)



विंशः परिच्छेदः

ऐक्यस्थलान्तर्गतनवविधलिङ्गस्थलप्रसङ्गः

अथागस्त्यप्रश्नः—

स्थलभेदास्त्वया प्रोक्ताः शरणस्थलसंश्रिताः।
ऐक्यस्थलगतान् ब्रूहि स्थलभेदान् गणेन्द्र मे।।१।।

Then Agastya asks —

The kinds of (Liṅga) Sthalas pertaining to the Śaraṇasthala are told. O Lord of the Gaṇas, tell me about the kinds of Liṅgasthala pertaining to the Aikyasthala. (1)

अथास्य प्रश्नस्योत्तरं वक्ति —

स्थलानां नवकं चैक्यस्थलेऽस्मिन् प्रकीर्त्यते ।।२।।

Then Srī Reṇuka replies the question —

The Sthalas belonging to the Aikyasthala are said to be nine. (2)

तत्स्वीकृतप्रसादैक्यस्थलमादौ प्रकीर्तितम्।
शिष्टौदनस्थलं चाथ चराचरलयस्थलम्।।३।।

भाण्डस्थलं ततः प्रोक्तं भाजनस्थलमुत्तमम्।

अङ्गालेपस्थलं पश्चात् स्वपराज्ञस्थलं ततः।।४।।

भावाभावविनाशं च ज्ञानशून्यस्थलं ततः।

तदेषां क्रमशो वक्ष्ये शृणु तापस लक्षणम्।।५।।

The Liṅgasthalas of the Aikyasthala are: 1. Svīkṛtaprasādisthala, 2. Śiṣṭaudanasthala, 3. Carācaralayasthala, 4. Bhāṇḍasthala, 5. Bhājanasthala, 6. Aṅgālepasthala, 7. Svaparājñasthala, 8. Bhāvābhāvavināśasthala and 9. Jñānaśūnyasthala. The Characteristics of these are told in due order. Please listen, O mendicant. (3-5)

मुख्यार्थो लक्षणार्थश्च यत्र नास्ति चिदात्मनि।

विशृङ्खलतया तस्य प्रसादः स्वीकृतो भवेत्।।६।।

In the Soul made up of "Cit" (supreme intelligence or consciousness), there is neither the Primary sense nor the Indicated sense; owing to its absolute freedom, the Soul (Śivayogin) enjoys the bliss of "Prasādā", the most profound grace in the form of Self-realisation. (6)

मातृमेयप्रमाणादिव्यवहारे विहारिणीम्।

संवित्साक्षात्कृतिं लब्ध्वा योगी स्वात्मनि तिष्ठति।।७।।

Having obtained the realisation of the consciousness (knowledge or awareness)— the consciousness which is present in the process of the knower, the known, the knowledge, etc., — the Śivayogin remains in his own Self. (7)

अद्वैतबोधनिर्धूतभेदावेशस्य योगिनः।

साक्षात्कृतमहासंवित्प्रकाशस्य क्व बन्धनम्।।८।।

In the case of the Śivayogin in whom the influence of difference has been eradicated by the knowledge of non-duality and who has the revelation of the great brilliance of supreme consciousness, whence can there be bondage at all? (8)

चिदात्मनि शिवे न्यस्तं जगदेतच्चराचरम्।

जायते तन्मयं सर्वमग्नौ काष्ठदिकं यथा।।९।।

This entire world of the movable and the immovable which is placed in Śiva consisting in pure consciousness, becomes Śiva in form just as the wooden sticks, etc., assume the form of fire in fire. (9)

न भाति पृथ्वी न जलं न तेजो नैव मारुतः।

नाकाशो न परं तत्त्वं शिवे दृष्टे चिदात्मनि।।१०।।

When once Śiva, who is of the nature of consciousness, is seen, earth does not appear, nor water, nor light, nor wind, nor ether nor any other supreme principle. (10)

ज्योतिर्लिङ्गे चिदाकारे ज्वलत्यन्तर्निरन्तरम्।

विलीनं निखिलं तत्त्वं पश्यन् योगी न लिप्यते।।११।।

Visualing steadily inside the entire multitude of principles(36) as having merged in the "Jyotirliṅga" which is in the form of consciounsess and which shines inside, the Śivayogin is not contaminated by anything. (11)

अन्तर्मुखेन मनसा स्वात्मज्योतिषि चिन्मये।

सर्वानप्यर्थविषयान् जुह्वन् योगी प्रमोदते।।१२।।

Offering as oblation all the concepts of the objects, through his inward mind, into the fire of his Self (which is Paraśiva), which is of the nature of consciouness, the Śivayogin gets delighted. (12)

सच्चिदानन्दजलधौ शिवे स्वात्मनि निर्मलः।

समर्प्य सकलान् भुङ्क्ते विषयान् तत्प्रसादतः।।१३।।

After offering all the objects of the senses to his own

pristine Self which is Paraśiva, the ocean of existence, intelligence, and bliss, the Śivayogin who is pure, partakes them as the "Prasāda" of that Śiva. (13)

प्रकाशते या सर्वेषां माया सैवौदनाकृतिः।
लीयते तत्र चिल्लिङ्गे शिष्टं तत्परिकीर्तितम्।।१४।।

जगदङ्गे परिग्रस्ते मायापाशविजृम्भिते।
स्वात्मज्योतिषि बोधेन तदेकमवशिष्यते।।१५।।

That "Māyā" (evolved existence), which appears to all, is in the form of the food (odana); it merges into that "Cilliṅga" (Liṅga in the form of intelligence or consciousness); this is called "Śiṣṭa" (remnant) for the Śivayogin. (14) When the body, in the form of the world, which is bound by the fetters of Māyā, is overwhelmed through enlightenment, by the brightness of Self-awareness, what remains is that "Māyātattva" only. (15)

अखण्डसच्चिदानन्दपरब्रह्मस्वरूपिणः ।
जीवन्मुक्तस्य धीरस्य माया कैङ्कर्यवादिनी।।१६।।

To the Śivayogin who is of the nature of Parabrahman characterised by absolute existence, intelligence and bliss, who is liberated even while alive and who is enlightened, Māyā acts as the maid-servent. (16)

विश्वसंमोहिनी माया बहुशक्तिनिरङ्कुशा।
शिवैकत्वमुपेतस्य न पुरः स्थातुमीहति।।१७।।

The Māyā who fascinates the world and who is independent through her abundent power, does not like to stand before the Śivayogin who has attained oneness with Śiva. (17)

ज्योतिर्लिङ्गे चिदाकारे निमग्नेन महात्मना।
भुज्यमाना यथायोगं नश्यन्ति विषयाः स्वतः।।१८।।

The objects of senses which are being enjoyed as the occasion arises by the great Śivayogin who has merged in the "Joytiriliṅga" of the nature of consciousness, get themselves exhausted. (18)

शब्दादयोऽपि विषया भुज्यमानास्तदिन्द्रियैः।
आत्मन्येव विलीयन्ते सरितः सागरे यथा।।१९।।

The objects of senses such as sound, etc., being enjoyed by their respective senses, get absorbed in the Ātman himself like the rivers in the ocean. (19)

अर्थजातमशेषं तु ग्रसन् योगी प्रशाम्यति।
स्वात्मनैवास्थितो भानुस्तेजोजालमशेषतः।।२०।।

The Śivayogin who has absorbed into his Self the entire multitude of sense-objects, becomes calm, like the sun who remains by withdrawing the entire net-work of his rays in himself. (20)

लिङ्गैक्ये तु समापन्ने चरणाचरणे गते।
निर्देही स भवेद्योगी चराचरविनाशकः।।२१।।

When the universe consisting of the movable and the immovable objects (caraṇa-acaraṇa=cara-acara), becomes absorbed into the "Liṅga", the Śivayogin who is free from all bodily characteristics, comes to be called as "Carācaravināśaka" (one who causes the universe to disappear). (21)

अनाद्यविद्यामूला हि प्रतीतिर्जगतामियम्।
स्वात्मैकबोधात्तन्नाशे कुतो विश्वप्रकाशनम्।।२२।।

This apprehension of the world is rooted in the beginningless nescience. When that is lost due to the realisation of non-duality of Ātman, whence can there be the flash of the world? (22)

यथा मेघाः समुद्भूता विलीयन्ते नभस्थले।
तथात्मनि विलीयन्ते विषयाः स्वानुभाविनः।।२३।।

Just as the cloud arising in the expanse of the sky gets absorbed there itself, so are the objects of the senses get absorbed in the Self of the Śivayogin who is accomplished in the mystic experience of the Self as Śiva himself. (23)

स्वप्ने दृष्टं यथा वस्तु प्रबोधे लयमश्नुते।
तथा सांसारिकं सर्वमात्मज्ञाने विनश्यति।।२४।।

Just as the object seen in the dream disappears on awakening, so does all that is mundane disappear on the dawn of Self-realisation. (24)

जाग्रत्स्वप्नसुषुप्तिभ्यः परावस्थामुपेयुषः।
किं वा प्रमाणं किं ज्ञेयं किं वा ज्ञानस्य साधनम्।।२५।।

In the case of the Śivayogin who has attained to the supreme state (turīyāvasthā) beyond the wakeful, dream and dreamless sleep states, what is the means of knowledge? What is to be known? What is the instrument of knowledge? (25)

तुर्यातीतपदं यत्तद् दूरं वाङ्मनसाध्वनः।
अनुप्रविश्य तद्योगी न भूयो विश्वमीक्षते।।२६।।

The state of "Turyātīta" (the state beyond the fourth state) is that which is beyond the range of speech and mind. Having entered that state, the Yogin does not witness the world again. (26)

नान्यत् पश्यति योगीन्द्रो नान्यज्जानाति किञ्चन।
नान्यच्छ्रृणोति सन्दृष्टे चिदानन्दमये शिवे।।२७।।

When Paraśiva, who is consisting of intelligence and bliss, is seen (realised), the great Śivayogin, does not see anything else, does not know anything else and does not hear anything else.(27)

असदेव जगत्सर्वं सदिव प्रतिभासते।
ज्ञाते शिवे तदज्ञानं स्वरूपमुपपद्यते।।२८।।

The entire world, which is "non-existent" apart from Paraśiva, appears as "existent" apart from Paraśiva. When Śiva is realised, that ignorance transforms into the form of "Cicchakti" (Jñānaśakti). (28)

ब्रह्माण्डशतकोटीनां सर्गस्थितिलयान् प्रति।
स्थानभूतो विमर्शो यस्तद्भाण्डस्थलमुच्यते।।२९।।

The "Vimarśā-sakti" (Power of discrimination) of the Śivayogin which is the basis of creation, protection and absorption of hundreds of crores of worlds, is said to be "Bhāṇḍa-sthala" (realisation of the substratum). (29)

विमर्शाख्या पराशक्तिर्विश्वोद्भासनकारिणी।
साक्षिणी सर्वभूतानां समिन्धे सर्वतोमुखी।।३०।।

The "Parāśakti" called "Vimarśā", who is the revealer of the entire world and who is the witness of all the beings, displays herself all around. (30)

विश्वं यत्र लयं याति विभात्यात्मा चिदाकृतिः।
सदानन्दमयः साक्षात् सा विमर्शमयी कला।।३१।।

She in whom the world gets absorbed, who appears as the Ātman in the form of consciousness and in whom the Yogin actually enjoys the state of reality and bliss, is the Śakti (Kalā) of the nature of "Vimarśā". (31)

पराहन्तासमावेशपरिपूर्णविमर्शवान् ।
सर्वज्ञः सर्वगः साक्षी सर्वकर्ता महेश्वरः।।३२।।

The Śivayogin who is endowed with absolute "Vimarśā" inspired by the conception of his "Self" being Śiva

(Parāhantā) is the omniscient, all-pervasive, all-witnessing and omnipotent Maheśvara (the Great Lord Śiva). (32)

विश्वाधारमहासंवित्प्रकाशपरिपूरितम्।
पराहन्तामयं प्राहुर्विमर्शं परमात्मनः।।३३।।

विमर्शभाण्डविन्यस्तविश्वतत्त्वविजृम्भणः।
अनन्यमुखसम्प्रेक्षी मुक्तः स्वात्मनि तिष्ठति।।३४।।

The "Vimarśa" of the Paramātman which is filled fully with the brilliance of the great knowledge (consciousness) that happens to be the substratum of the world, is said to be filled with "Parāhantā". (33) Having deposited the displayed Principles forming the the universe in the receptacle of his "Vimarśā", the Śivayogin stations himself in his own Self (which is Śiva) without being inclined to see anything else. (34)

समस्तजगदण्डानां सर्गस्थित्यन्तकारणम्।
विमर्शो भासते यत्र तद्भाजनमिहोच्यते।।३५।।

विमर्शाख्या पराशक्तिर्विश्ववैचित्र्यकारिणी।
यस्मिन् प्रतिष्ठितं ब्रह्म तदिदं विश्वभाजनम्।।३६।।

That in which the "Vimarśaśakti" that is the cause for the creation, protection and absorption of the entire multitude of worlds, appears, is said to be the "Bhājana" here (in the case of the Śivayogin). (35) That in which Parāśakti called "Vimarśā" that causes the variety of the world, is established, is the Paraśivabrahman and that is the "Bhājana" (receptacle) of the world. (36)

अन्तःकरणरूपेण जगदङ्कुररूपतः।
यस्मिन् विभाति चिच्छक्ति र्ब्रह्मभूतः स उच्यते।।३७।।

He in whom the "Cicchakti" (power of knowledge) appears in the form of his consciousness and in the form of the sport of the universe, is said to be Paraśivabrahman. (37)

यथा चन्द्रे स्थिरा ज्योत्स्ना विश्ववस्तुप्रकाशिनी।
तथा शक्तिविमर्शात्मा प्रकारे ब्रह्मणि स्थिता।।३८।।

Just as moonlight which reveals all the objects, is permanent in the moon, so is the Vimarśāśakti permanent in Brahman (Paraśiva) in the aspect created for it by his will. (38)

अकारः शिव आख्यातो हकारः शक्तिरुच्यते।
शिवशक्तिमयं ब्रह्म स्थितमेकमहंपदे।।३९।।

"Akāra" (the syllable ''अ'') is said to be Śiva and "Hakāra" (the syllable ''ह'') is said to be Śakti. Śiva-Śakti-synthesis is Brahman. It stands as one denoted by the word "Aham". (39)

अहन्तां परमां प्राप्य शिवशक्तिमयीं स्थिराम्।
ब्रह्मभूयंगतो योगी विश्वात्मा प्रतिभासते।।४०।।

Having attained that supreme "Ahantā" consisting in the permanent Śiva-Śakti-synthesis, the Yogin who has become Paraśiva-Śakti-synthesis, appears as the universe in form. (40)

वृक्षस्थं पत्रापुष्पादि वटबीजस्थितं यथा।
तथा हृदयबीजस्थं विश्वमेतत् परात्मनः।।४१।।

Just as the leaves, flowers, etc., of the (banyan) tree, are in their potential form hidden in the seed of the banyan tree, so is the entire universe hidden in the seed of the heart of the Paramātman.(41)

दिक्कालाद्यनवच्छिन्नं चिदानन्दमयं महत्।
यस्य रूपमिदं ख्यातं सोऽङ्गालेप इहोज्यते।।४२।।

He (the Śivayogin) whose form is well known to be not subjected to the limitations of place, time, etc., to be consisting in supreme intelligence and bliss and to be magnamimous, is here called "Aṅgālepa" (one whose body is not the means of defilement to him). (42)

समस्तजगदात्मापि संविद्रूपो महामतिः।
लिप्यते नैव संसारैर्यथा धूमादिभिर्नभः।।४३।।

The enlightened Yogin who is the "Ātman" of the entire universe and who is of the nature of consciousness, is not at all stained by the worldly associations, like the sky by the smoke, etc. (43)

न विधिर्न निषेधश्च न विकल्पो न वासना।
केवलं चित्स्वरूपस्य गलितप्राकृतात्मनः।।४४।।

There is neither injunction nor prohibition, neither indecision nor mental impression in the case of the Śivayogin who is of the nature of pure consciousness and who has been relieved of the ordinary inclinations to action. (44)

घटादिषु पृथग्भूतं यथाऽऽकाशं न भिद्यते।
तथोपाधिगतं ब्रह्म नानारूपं न भिद्यते।।४५।।

अनश्वरमनिर्देश्यं यथा व्योम प्रकाशते।
तथा ब्रह्मापि चैतन्यमत्र वैशेषिकी कला।।४६।।

Just as the ether which is separated as contained in the pot, etc., does not differ, so the Brahman who has many forms as contained in the adjuncts does not differ.(45) Just as the ether appears as not transitory and as indescribable, so does Brahman appear. But consciousness has been his distingnishing mark.(46)

न देवत्वं न मानुष्यं न तिर्यक्तवं न चान्यथा।
सर्वाकारत्वमाख्यातं जीवन्मुक्तस्य योगिनः।।४७।।

There is no form of a god, nor of a man, nor of an animal, nor of any other thing in the case of the Śivayogin who is liberated even while alive. He is said to be omniform. (47)

अप्रमेये चिदाकारे ब्रह्मण्यद्वैतवैभवे।
विलीनः किं नु जानाति स्वात्मानं परमेव वा।।४८।।

When the Śivayogin is completely merged into the splendour of non-duality in Paraśiva who is beyond grasp and who is of the form of supreme consciousness, can he know of his "Self" or of the "other Self"? (48)

यत्र नास्ति भिदायोगादहं त्वमिति विभ्रमः।
न संयोगो वियोगश्च न ज्ञेयज्ञातृकल्पना।।४९।।

न बन्धो न च मुक्तिश्च न देवाद्यभिमानिता।
न सुखं नैव दुःखं च नाज्ञानं ज्ञानमेव वा।।५०।।

नोत्कृष्टत्वं न हीनत्वं नोपरिष्टान्न चाप्यधः।
न पश्चान्नैव पुरतो न दूरे किञ्चिदन्तरे।।५१।।

सर्वाकारे चिदानन्दे सत्यरूपिणि शाश्वते।
पराकाशमये तस्मिन् परे ब्रह्मणि निर्मले।।५२।।

एकीभावमुपेतानां योगिनां परमात्मनाम्।
परापरपरिज्ञानपरिहासकथा कुतः।।५३।।

There is no delusion of difference as regards "I" and "You" due to communion, neither conjuction nor separation, nor any conception of the knowable and the knower, there is neither bondage nor release, nor any conceit as god, etc., neither joy nor sorrow, neither

ignorance nor knowledge; there is neither excellence nor degradation, neither above nor below, neither behind nor in front, neither far nor near; such is Paraśiva who is omniform, who is the bliss of consciousness, who is eternally true, who is permanent, who is of the nature of the supreme ether and who is pure; in the case of the great Souls, the Śivayogins, who have become one with such Paraśiva, how can there be the ridicule in the form of the awareness of one's self and the otherself? (49-53)

देशकालानवच्छिन्नतेजोरूपसमाश्रयात् ।
स्वपरज्ञानविरहात् स्वपराज्ञस्थलं विदुः ।।५४।।

Due to his absorption in the brilliance of Paraśiva which is free from spacio-temporal limitations and due to his lack of awareness of his "Self" and another "Self", this state of the Śivayogin is known as "Śvaparājñasthala".(54)

त्वन्ताहन्ताविनिर्मुक्ते शून्यकल्पे चिदम्बरे।
एकीभूतस्य सिद्धस्य भावाभावकथा कुतः।।५५।।

In the case of the accomplished Śivayogin who has become one with the Ether of Consciousness (Paraśiva) which is free from the notions of "You" and "I" and which is thus a state similar to void, how can there be the conception of the positive and the negative? (55)

अहंभावस्य शून्यत्वादभावस्य तथात्मनः।
भावभावविनिर्मुक्तो जीवन्मुक्तः प्रकाशते।।५६।।

सुखदुःखादिभावेषु नाभावो भाव एव वा।
विद्यते चित्स्वरूपस्य निर्लेपस्य महात्मनः।।५७।।

The Śivayogin who is liberated even while alive appears as relieved from the "Bhāva" and the "Abhāva", because of the absence of the positive conception of "I" and of the negative conception that there is no Ātman (apart from the body). (56) In the case of the Śivayogin who is of the nature of supreme consciousness and who is not associated with anything, there is no conception of either "Abhāva" or